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ABSTRACT

**THE DEVELOPMENT AND IMPLEMENTATION
OF A TRAINING PROGRAM FOR LOCAL
CHURCH OFFICERS DESIGNED TO CLARIFY
LEADERSHIP ROLES AND TEACH THE
CONCEPT OF A SERVANT LEADER**

by

Jim E. Mamanua

Chairman: Nancy Vyhmeister

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE DEVELOPMENT AND IMPLEMENTATION OF A TRAINING PROGRAM FOR LOCAL CHURCH OFFICERS DESIGNED TO CLARIFY LEADERSHIP ROLES AND TEACH THE CONCEPT OF A SERVANT LEADER

Name of researcher: Jim E. Mamanua

Name and degree of faculty adviser: Nancy J. Vyhmeister,
Ed.D.

Date completed: June 1984

Problem

Frequently local church officers are not effective in their leadership roles because they are not prepared to serve the church. In addition to increasing their skills and competencies, they need to understand clearly the function of their position. Local leaders also need to learn to participate in the decision-making and goal setting for the local church.

Project

In response to the problem stated above, this

project studied the biblical and theological foundations for ministry. It was ascertained that ministry is a shared service (diakonia) rendered by all members of the body, in cooperation one with another. Leadership in the NT is indeed servanthood. The importance of sharing in ministry, decisions, and the setting of goals was noted in a review of selected literature on church leadership and administration.

On the basis of the theoretical background presented in the first part of the paper, a year-long program was developed for the church officers of the Rochester, New York, Seventh-day Adventist church. In a regular seminar these officers were exposed to the biblical basis for church servanthood-leadership, to the clarification of their roles as church officers, and to function to the church's departments. They also had opportunity to acquire and exercise decision-making and goal setting skills. They also studied the role of the gifts of the Spirit in the church and attempted to identify and put to use those they felt they possessed.

During the program, church attendance and participation increased noticeably. At the same time, church officers came to see the church as their own and were increasingly willing to participate in its activities.

**Andrews University
Seventh-day Adventist Theological Seminary**

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OF A TRAINING PROGRAM FOR LOCAL
CHURCH OFFICERS DESIGNED TO CLARIFY
LEADERSHIP ROLES AND TEACH THE
CONCEPT OF A SERVANT LEADER**

**A Project Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry**

**by
Jim E. Mamanua
June 1984**

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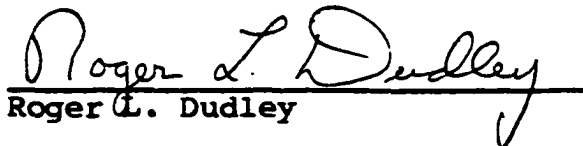
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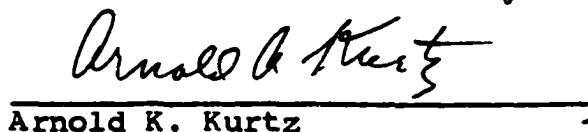
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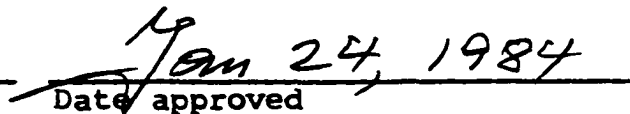
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Date approved

DEDICATION

To my wife Beryl, whose strength of mind and spirit have been a contributing force in my ministry.

In loving memory of my mother Cory Ong Mamanua.

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Administrative officers of the Wisconsin Conference and the New York Conference, both past and present, for their confidence and willingness to make provision for me to be involved in the program.

My wife Beryl, who has stood by me with devotion and loyalty, typed all the preliminary drafts and final versions of this project dissertation. This tedious task of typing has been outstanding.

CHAPTER I

INTRODUCTION

The church is a movement of "the called out ones." It consists of an assembly who have been called out or separated from the world, to live for Christ and to make Him known. The church exists for a double reason. First, within the church itself, the members are to grow up into the full stature of Christ. Second, they are to be witnesses for Christ outside the church. This was the burden of the first apostles as the nucleus of the early Christian community. Christ began, with the disciples, to lead out a movement to achieve these objectives. With this double objective in mind, the leaders in the church should spearhead the ministry for the spiritual well-being of the members and also involve them in becoming witnesses for Christ.

It is generally understood that the mission of the church is to make manifest the full display of the love of God.¹ This calls for total participation of every member of the body or the church; the mission of the church is not accomplished by the work of a few. How-

¹Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, CA: Pacific Press Pub. Assn., 1948), 3:381.

ever, the work itself has to begin with a "few" who function as leaders, with an understanding that these leaders are not the only ones working, but that they, in turn, lead others into involvement in the work of the church. Jesus did not call many to be His disciples, but with the Twelve, the movement that invited, trained, involved, and inspired others to become disciples was born.

The purpose of this project was to describe the design and implementation of a program of education and training for church officers. The objective of this program was to clarify leadership roles and functions and equip local church leaders for their work in the church with a view to revitalizing congregational life.

This program and its implementation were designed to raise the awareness and enhance the competence of church leaders with respect to their role and role function within the framework of a clearly identified task. This should result in a coordinated ministry on the part of church officers and should positively affect the quality of congregational life.

The first part of the study dealt with the concept of leadership in the NT and the biblical and theological basis for the participation of all believers in the task of the church. Together with the idea of the members' responsibility, the assurance of spiritual gifts and power to accomplish this task was examined. Current literature on church management and leadership was

studied in order to gather ideas from experts in the field.

In the second part of the study, the concepts and principles gleaned from the biblical, theological and theoretical study were adapted to the life and work of the Rochester Genesee Park S.D.A. church. In implementing this program, the framework of the role function of the church leaders and their specific responsibilities were taken into account.

Justification of the Project

In undertaking this project words of Ellen White were seriously considered.

It is essential to labor with order, following an organized plan and a definite object. No one can properly instruct another unless he sees to it that the work to be done shall be taken hold of systematically and in order, so that it may be done at the proper time Well defined plans should be freely presented to all whom they may concern, and it should be ascertained that they are understood. Then require of all those who are at the head of various departments to cooperate in the execution of these plans. If this sure and radical method is properly adopted and followed up with interest and good will, it will avoid much work being done without any definite object, much useless friction.¹

This message applies not only to the world church as a whole but must be taken seriously by the local church which is the forefront of evangelism and is the root of the movement.

The April 6-12, 1979 Summit Meeting of the North

¹Ellen G. White, Evangelism (Washington, D.C.: Review and Herald Publishing Assn., 1946), p. 94.

American Division Conference Presidents took action to place upon each local congregation the responsibility of leadership and evangelizing the local area.¹ This strategy calls for the local leaders to be more aware of their responsibility to lead, to design, and to implement plans in order to accomplish the task.

Personal experience in other churches has demonstrated that local leaders lack expertise in setting objectives and designing programs that fit the local need. In fact, they are often unaware of their role in leadership of the church body and have been content to function in the traditional manner, mostly taking part in the Sabbath church service. This tendency affects not only their leadership growth but also the growth of the church which is related to the ability of the church to initiate, design, and achieve goals.

Sometimes activity is confused with effectiveness in an organization. In some churches organizational wheels turn, lights flash on and off in the building, and bells ring regularly announcing activities and meetings, but no real effects are achieved. People in the community are raising questions about the church: What does it do? Why all the activity? What functions does it perform? Why does it exist?² This situation

¹See introductory letter from C.E. Bradford preceding Faith Action Advance Manual (Washington, D.C.: General Conference of SDA, 1980).

²Alvin J. Lindgren and Norman Shawchuck, Manage-

calls for formative training and education for local leaders to become better acquainted with the mission and goals of the church since they are the nucleus that will coordinate the whole program.

The local church, according to C.E. Bradford,¹ must become the main point of focus of the church's plans and programs for the '80s. All activities, institutional and organizational, must be evaluated on the basis of their contribution to the congregation. In the local church the body of Christ is most visibly manifest, and the actual ministry is performed.

Limitations of the Project

The idea to undertake this project emerged from experience while pastoring churches in the Wisconsin and New York Conferences, both of which are composed largely of small churches. Therefore, the application of this project is limited to small churches. However, the small church is reported to be the most prevalent type in the North American Division.²

Because instructional materials relating to

ment for Your Church (Nashville: Abingdon, 1977), p. 47.

¹C.E. Bradford, Introductory letter to Faith Action Advance Manual (Washington, D.C.: General Conference of SDA, 1980).

²According to Roger L. Dudley, "How Churches Grow," Ministry, July 1981, p. 7; Dudley, "Getting the Priorities Straight," Focus, Andrews University Magazine, Spring 1981, 17:2, p. 16; Des Cummings, "The Church's Agenda for the '80s," Focus, Andrews University Magazine, Spring 1981, 17:2, p. 26.

management and leadership were often found to be designed to fit large churches or congregations, using extensive facilities and sophisticated equipment, materials prepared for this project have been designed specifically for the small congregation.

Guidelines and leadership techniques given here may not apply to all types of congregations. However, some aspects of this project could be useful to other churches and applied to their appropriate settings.

CHAPTER II

BIBLICAL--THEOLOGICAL PRESUPPOSITIONS

This chapter is divided into three major sections. The first, Leadership in the New Testament, relates to (a) the example and teaching of Jesus the leader; (b) the example and teaching of the apostle Paul; and (c) the meaning of diakonia. The second section discusses the responsibility of all Christians to witness; and the third deals with spiritual gifts and their purpose in the church.

These three issues--servant leadership, the responsibility of all members to witness, and spiritual gifts--were chosen to inform the pastor and to guide the course of the seminar for the church officers. The servant-leadership concept affects both minister and members. When both are aware of the scope and magnitude of the shared task--to bring people into fellowship with Christ, and also realize how they may be empowered--through the gifts of the Spirit--to do their work, they may work confidently.

Leadership in the New Testament

Any study of leadership within the Christian church would be incomplete without a close examination of

leadership patterns in the NT and a study of the teaching regarding leadership given both by Christ and by the apostle Paul.

Jesus the Leader: Example and Teaching

Jesus must be considered the church's greatest model of leadership, although what He did and said was not in keeping with the ideas commonly held in His time. So to study the right concept of leadership, it is proper that His example be considered.

It is essential to recognize at the outset that He epitomized the example of leadership by His own statement: "The Son of Man did not come to be served but to serve; I am among you as one who serves" (Mark 10:45).

This text shows that Jesus calls Himself a servant. If Christ spent time with the disciples, it is certain that He wished to impress the example of His life. He unselfishly gave His life (Gal 1:4). He showed His followers how to serve or to shepherd the flock, and He demanded no less of those who would carry on His work on earth (Mark 8:34).

The image of a servant is the kind of leadership described in this context. An implication of the servant image for the kind of leadership described here can be seen in the service that takes place around a dinner table. At a dinner party there is no true mutuality unless everybody cooperates to keep the food moving. The success of the meal depends upon this active exchange of

service that makes certain that everyone is fed and cared for.¹

Jesus put a stamp to His ministry under the light of that profound word "service" which is not a merely ethical, humanitarian category but rather the deepest religious category, which lies at the bottom of the gospel.² In His (Jesus) practice of ministry on earth Jesus begins and ends it by serving others, a model to be followed by all of His ministers who are also leaders.

Example

The example of Christ in developing leadership in His disciples is epitomized at the Last Supper:

Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded When he had washed their feet, and taken his garments, and resumed his place, he said to them, "Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you (John 13:5, 12-15).

His disciples were stunned that He washed their feet. It was unprecedented in the relationship between the master and the slave, but Jesus wanted to point out that one who is a leader should serve the one whom he leads in the manner that He demonstrated.

¹Philip A. Anderson, Church Meetings That Matter (New York: Pilgrim Press, 1965), p. 62.

²Hendrik Kraemer, A Theology of the Laity (Philadelphia: Westminster Press, 1958), p. 187.

His kind of leadership set an example. He was willing to wash His disciples' feet. Leadership is to serve on one's behalf regardless of rank, status, or background since the preaching of the gospel is for all nations, kindred, and tongue (Rev 14:6). For this purpose, Jesus trained His disciples to serve all ranks of society. This is the ministry that would bear His approval.¹

Another consideration is that Christ's service was redemptive. He came to provide freedom for man--"The truth shall make you free" (John 8:32). This idea must dominate the relationship between any true leader and the group. There must be a dynamic, living relationship.

The Christian leader, following the pattern of Christ, will not use the group to achieve his own end without regard for people who constitute the group. It is not blind conformity to the group that he seeks but desire to help people serve a cause with joy and commitment prompted by Christ Himself.

Another aspect of Jesus' leadership which was prominent in His ministry is reconciliation and not condemnation. An example of this is found in His treatment of the woman taken in sin (John 8:3-11).

Here was a woman caught committing adultery. The odds were legally against her. It was an act against the law and traditionally, by the law of Moses, was punishable

¹George W. Peters, A Theology of Church Growth (Grand Rapids: Zondervan, 1981), p. 21,22.

by stoning to death (vs. 5). Jesus was aware of the gravity of the woman's mistake. What He was going to do here would set a pattern to His ministry and would affect the people who were around Him in the temple (vs. 2).

Under pressure Jesus did not succumb to the old traditional method which was to condemn and destroy; for Jesus, the restoration of this woman through reconciliation, which meant pardon, proved more effective in turning the woman's life for the better. By doing so, Jesus did not destroy the law--He fulfilled it.¹

An example of Jesus' leadership suggests that legal demands of the law and tradition which would lead to condemnation and destruction of a person were not the best method in leadership. His example of leadership in His total life-style created an impact upon His disciples. They were permitted to observe His life-style, relationship, and His work so that they could do the same.²

The leadership in Christ's life of compassion rejected the use of the method "force for force" or, figuratively speaking, "sword for sword." An example of this case is found in Matt 25:52: "Then Jesus said to him, 'Put your sword back into its place; for all who take the sword will perish by the sword.'" The setting was when Jesus was about to be arrested in the Garden of Gethsemane. Peter, reacting to his initiative, or perhaps out

¹Matt 5:17.

²Peters, pp. 21,22.

of revenge for his Master, drew a sword and struck the slave of the high priest and cut off his ear (vs. 51). Jesus corrected the situation by reprimanding Peter and healing the slave of the high priest.

An example of what He did indicates the model of His leadership which was directed primarily to His disciples. His method overruled the practice of His day--practice which endorsed force against force. The disciples were taught not to permit an antagonistic attitude to develop toward those who were enemies and oppressors. On one occasion they were even prepared to command fire to come down from heaven to consume the Samaritans in reprisal for their lack of hospitality (Luke 9:51-56), but under the tutelage of their Master, they were changed.

There is hardly any description of ministry in the NT that is not applied to Christ. He is called "deacon" (Rom 15:8), "apostle" (Heb 3:1), and "servant" (Acts 3:13). Elsewhere, He is referred to as "slave" (Phil 2:7), "teacher" (Matt 23:8), "shepherd" (1 Pet 2:25; Heb 13:20), and "bishop" (1 Pet 2:25). The prototype of all ministry is Jesus Christ. This discussion leads to the study of His teaching that relates to leadership.

Teaching

Jesus' teaching regarding leadership was an extension of his own example. The following passage describes, under the figure of trees, the true and the false leaders:

So, every sound tree bears good fruit, but the bad

tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. (Matt 7:17-19)

The evidence of whether a tree is good or not is determined by its fruit. It is not what one feels, thinks, or says, but what one does that reflects the nature of His character and conduct. As Jesus went about doing good, each day's experience was an outpouring of His life.¹

One's character and experience determine one's influence upon others.² This involves being empathic and understanding to the need of others and not becoming concerned only with facts.³ Christ is a leader, became one with us and one of us, and understood the lot of humanity.

Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. (Heb 2:17; 4:15)

A leader can be a good leader by accepting and studying His teaching. If Christ dwells in us, we shall be patient, kind, and forbearing; cheerful amid frets and irritation.⁴

¹White, Education (Mountain View, CA: Pacific Press Publishing Assn., 1903), p. 80.

²White, Ministry of Healing (Mountain View, CA: Pacific Press Publishing Assn., 1944), p. 469.

³Jard DeVille, Psychology of Witnessing (Texas: Word Books, 1980), p. 79.

⁴White, Ministry of Healing, p. 487.

Although not speaking directly of leadership, Jesus stated principles of leadership to his disciples on several occasions.

True Greatness Is Being Smallest

This concept is found in Jesus' statement recorded by Mark: "But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all."
(Mark 10:43-44)

The background of this episode is the occasion when Peter and John asked to be appointed the chief ministers of state in God's kingdom. Jesus told all the disciples that "whoever would be first among you must be slave, and whoever would be great among you must be your servant." This is to suggest that true greatness is being smallest.

Jesus inverted the pyramid so that the closer a man gets to the peak, the lower his prestige, the heavier his burden, and the more people he carries in love.¹ This was Jesus' strategy in His ministry, and He never departed from it. He appeared on the stage of history in the role of a servant or slave, the smallest of all, yet in this kind of role true greatness was found.

¹Leonard Griffith, We Have This Ministry (Texas: Word Books, 1973), p. 49.

Except Ye Become as Little Children

Another instance of Jesus' teaching on leadership is found in Mark 10:14-15:

But when Jesus saw it he was indignant, and said to them, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."

Jesus relates service to little children with the entrance to His kingdom. This kind of leadership not only pays attention to little children but has an ability to come down to their level in order to reach them. This is not to suggest that a leader should have the mentality of a child or behave as a child but the context helps to suggest the level of humility needed to enable a person to understand and accept their childish sympathy and their open, unaffected love.¹ These words of Jesus are for His followers in all ages, including officers of the church, ministers, helpers, and all Christians.²

The phraseology "Except ye become as little children" suggests not only service to the children, but also fostering traits of personality that would make children feel at ease. In a sense, becoming as children means that leaders need to humble themselves to accept and understand them.

The teaching of Jesus is also clearly seen in

¹Ellen G. White, Desire of Ages (Mountain View, CA: Pacific Publishing Assn., 1940), p. 511.

²Ibid., p. 517.

considering "what leadership is not." Luke 22:24-27 holds some principles for helping to analyze His view of leadership, but the context of the passage must also be considered. The Lord has just finished ministering to the disciples in the final supper in the upper room, after they have shared the bread and the cup.

The Scripture records that the disciples fell into philoneikia, "rivalry" or "strife." The passage clearly indicates that there was a conflict of opinion as to who was the greatest among them.

What happened here reflects what leadership is not supposed to be: (1) An attempt to gain status of prominence and (2) the inability to carry on authentic dialog with one another.¹ This is one of the most acute symptoms of the pathology of modern times, a real problem in Christian leadership circles.

Luke 22:25-27 describes Jesus' reaction to the argument of His disciples. The first part of Luke 22:26 provides a grammatical construction of strong contrast: "but ye, not so." The kings of the Gentiles wished to be called "benefactor" for any little deed of kindness they might show to their subjects. The point is that Christian leadership is not that kind of authoritarian control. "Ye not so" also would mean that Christian leaders are not supposed to follow these practices that are very much

¹Kenneth G. Gangel, Competent to Lead (Chicago: Moody Press, 1974), p. 17.

against the example and method of Christ's leadership style.

In discussing the leadership style of Christ, Kenneth Gangel makes four positive statement on the topic:

1. The leadership of our Lord focused on individuals. His personal conversation with Peter, recorded in John 21, is a good example of the way He gave Himself to His men in an attempt to build His life and ministry into them.
2. The leadership of our Lord focused on the Scriptures. His treatment of God's absolute truth was not diluted by relativistic philosophy. It held the Old Testament in highest esteem. The rabbis had distorted God's revelation, and the Leader of leaders now came to say, "You have heard that it was said, . . . but I say unto you" (Matt 5:21-48).
3. The leadership of our Lord focused on Himself. Remember, in John 14:9, how He found it necessary to say to one of the disciples, "Philip, have you been so long with Me and you still have not known the Father?" Take a good look at Me because if you understand Me you understand the Father (author's paraphrase).
4. The leadership of our Lord focused on purpose. Christ had clear-cut goals for His earthly ministry, and a limited time in which to achieve them. If you knew you had to leave your present ministry within three-and-one-half years and turn it over completely to subordinates you would be allowed to develop during that period of time, how would you go about doing it? You could do no better than follow the example of Jesus, and the result would probably be a great deal like the leadership that characterized the New Testament church.¹

Paul: Example and Teaching

In order to be effective in ministering to the church, it is imperative that leaders should learn from

¹Gangel, p. 14.

the apostles. There are many examples and teachings that can be found which deal with the leadership style and concept of all the apostles. However, it is not the purpose of this thesis to review all of their examples and teachings, but to find examples in the life of Paul which are considered fundamental and which reflect the Pauline concept of leadership.

Example

Paul believed in leadership by consultation. He did not believe that he alone was the source of solutions. He was a servant of the church and not an authoritarian ruler. His willingness to consult is illustrated in the following:

But some came down from Judea and were teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." And when Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question. (Acts 15:1,2)

A dissension in the church was caused by those who insisted upon circumcision after the manner of Moses as a means for salvation. Evidently this idea was not accepted by other members of the church. Paul's background as an expert on the law of Moses, who taught according to the perfect manner of the law (Acts 22:3; Phil 3:4; Rom 9:3), would have permitted him to solve the problem singlehandedly. Because he had as much authority as other apostles (1 Cor 9:2; 2 Cor 11:12; 2 Tim 3:10), whose judgment in this issue or other church-related

issues would be acceptable to the church, he could have also rejected the suggestion since he strongly believed that salvation comes through Christ alone (Gal 3:16; 5:2) and circumcision of the heart is paramount (Rom 2:29). But instead of doing that, he agreed to go to Jerusalem with other men to see the apostles and elders about this question.

Another aspect of Paul's leadership was that of a peacemaker, or one who reconciled by uniting the church toward the head of the church who is Christ Himself (Col 1:18). The case is found in Romans 14. This passage indicates a theological rift between some of the members in the church. Paul did not solve this problem by determining which party's belief was right or wrong, but instead without appearing to be vague or evasive of the issue, he cautioned the people about the danger of dwelling too much on their cherished belief, and falling into the danger of judging others: "Why do you pass judgment on your brother? or you, why do you despise your brethren? For we shall all stand before the judgment seat of God" (Rom 14:10).

Paul pointed out that none should live to himself (Rom 14:7) but everyone should give account of himself to God (Rom 14:12). The example of Paul in this passage suggests an approach as a peacemaker who does not hastily take sides on any issue. One should recognize that in the church, any faction has good points, and all are potential candidates for God's kingdom.

It is the responsibility of the leader to protect the church from rift or dissension over nonessential issues that have nothing to do with salvation and to unite the people that he leads to Christ who is the judge of all.

Another example of the nature of Paul's leadership is found in the case of the runaway slave Onesimus¹ (Phil 1:10). Onesimus was a slave owned by Philemon, and Roman law granted to the master the power of life or death over his servants. According to Roman law, there was no option open to Onesimus but to return to his master, Philemon, who had been converted by Paul to Christianity. Paul had to deal with Philemon about accepting Onesimus.

With regards to Paul, one has to assume that his concept of Christianity did not make room for slavery. Although Paul's free nature would rebel at the practice of slavery² he did not forcefully attack the slave's master about the practice of slavery. As a Christian pastor, Paul wrote to Philemon gently appealing to him to accept Onesimus as a prodigal son who is returning--to receive Onesimus as if he were Paul (Phil 1:17).

Paul did not use his pastoral authority armed

¹Leslie Hardinge, "Onesimus--Runaway Slave," These Were Victors, Adult Sabbath School Lessons, April 1983 (Mountain View, CA: Pacific Press Publishing Assn., 1982), pp. 35-37.

²Ellen G. White, Acts of the Apostles (Mountain View, CA: Pacific Press Publishing Assn., 1911), pp. 459-460.

with Christian convictions to condemn the evil of slavery or force Philemon to accept Onesimus as an evidence of Christian faith without any question or conditions. Paul's manner of settling this sensitive issue was that of a peacemaker who did not throw his weight around to magnify who was right or wrong. Paul's approach was one of reconciliation that should be modelled after by leaders who have been reconciled by Christ to Himself.

Teaching

An example of Paul's teaching appears in the passage in 2 Tim 2:24-26:

And the Lord's servant must not be quarrelsome but kindly to every one, an apt teacher, forbearing, correcting his opponents with gentleness. God may perhaps grant that they will repent and come to know the truth, and they may escape from the snare of the devil, after being captured by him to do his will.

Here Paul shows his young assistant how to deal with those who became involved in false teaching that had begun to disrupt the unity of the church, thus destroying the church. Leadership was needed and Timothy was assigned to take command. He had to engage in solving the problem. The crisis demanded a crucial involvement of a leader. Paul's instructions were "not to be quarrelsome or contentious" but instead to be "kind to all" (*ēpion* which means "to be gentle; or mild").¹ A leader's approach in this case should be unthreatening, with an

¹Lawrence O. Richards and Clyde Hoeldtke, A Theology of Church Leadership (Grand Rapids: Zondervan Publishing House, 1980), p. 110.

unattacking attitude, never resentful, and never responding with antagonism to those who are antagonistic.

Paul also admonishes "to gently instruct," to act or speak with gentleness, humility, courtesy, consideration, and meekness. From this, one derives that example is fundamental for a leader's methodology in the practice of leadership.

Paul's concept of leadership, found in his instruction to Timothy suggests that, when facing the leadership task, the leader's attitude is to be one of gentleness and humility; the leader's resources are the quality of his life and gentle instruction in the truth; and his expectation is that God will act to change hearts. Within this framework, God can and will use leaders to build a healthy and strong body, one that is responsive and obedient to Christ.

Paul and Timothy clearly illustrated the teaching principle in leadership. Fundamental to the initial stage of leading out, Timothy had to observe the qualities of a leader such as humility, kindness to others, ability to teach, not being resentful and being gentle in giving instruction (2 Tim 2:24). These qualities would enable him to reach the objectives of "leading them to a knowledge of the truth" and bringing them to their senses so they could escape the trap of the devil who would destroy the church. Paul's approach was to lead by example and instruction. Richards paraphrases Paul's words

in the following passages:

Command and teach these things. Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and purity. Until I come, devote yourself to the public reading of Scripture, to preaching and teaching. Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you. Be diligent in these matters: give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers (1 Tim 4:11-16).

And

You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, suffering--what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them. In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted while evil men and imposters will go from bad to worse, deceiving and being deceived. But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures (2 Tim 3:10-15).¹

Leaders must model the truth in their lives to expect results from what they are trying to do for the people they lead.

Robert Coleman states that

Leadership must be public in doing good if it is to gain confidence, trust, and legitimacy from volunteers. Confidence and public trust are the basis of legitimacy and have their own power which is given to leaders. Leadership which is public models for a congregation a style of being responsible and accountable to God and His people. Public activity is visible. It demonstrates that some are active. Activeness based on Christian commitment creates the possibility for members with a new energy to align

¹Richards and Hoeldtke, p. 115.

themselves with that which is visible. Persons and groups can identify with values that are producing the activity among leaders. Public activity makes it possible to gather and focus the energy and commitment of persons and groups within the congregation. Achievement of a broad range of goals and objectives is made possible when a congregation is active.¹

Leadership is not so much to be public in its activity as in its character. It is the character, values, attitudes, behavior, and commitment of the leaders that provide the compelling model to achieve desired results. The qualities of a leader as taught by the apostle could be summarized from the following three selected scriptural passages:²

SCRIPTURE	QUALIFICATION	EXPLANATION
Titus 1:5-9	1. Above reproach	Not open to censure, having unimpeachable integrity
	2. Husband of one wife	A one-wife kind of man, not a philanderer (doesn't necessarily rule out widowers or divorced men)
	3. Having believing children	Children are Christians, not incorrigible or unruly
	4. Not self-willed	Not arrogantly self-satisfied
	5. Not quick-tempered	Not prone to anger or irascible
	6. Not addicted to wine	Not overly fond of wine, or drunken
	7. Not pugnacious	Not contentious or quarrelsome

¹Robert E. Coleman, Dry Bones Can Live Again (Old Tappan, N.J.: Revell, 1969), p. 29.

²Ibid., pp. 118-119.

SCRIPTURE	QUALIFICATION	EXPLANATION
	8. Not a money-lover	Not greedy for money
	9. Hospitable	A stranger-lover, generous to guests
	10. Lover of good	Loving goodness
	11. Sensible	Self-controlled, sane, temperate
	12. Just	Righteous, upright, aligned with right
	13. Devout	Responsible in fulfilling moral obligations to God and man
	14. Self-controlled	Restrained, under control
	15. Holding fast	Committed to God's Word as authoritative
	16. Able to teach sound doctrine	Calling others to wholeness through teaching God's Word
	17. Able to refute objections	Convincing those who speak against the truth
1 Tim 3:1-7	18. Temperate	Calm and collected in spirit, sober
	19. Gentle	Fair, equitable, not insisting on his own rights
	20. Able to manage household	A good leader in his own family
	21. Not a new convert	Not a new Christian
	22. Well thought of by outsiders	A good representative of Christ among non-Christians
1 Pet 5:1-4	23. Willingly, not under compulsion	Not serving against his will

SCRIPTURE	QUALIFICATION	EXPLANATION
	24. According to God (in some Greek texts)	By God's appointment
	25. Not for shameful gain	Not money-motivated
	26. Not lording it over the flock	Not dominating in his area of ministry (a shepherd is to lead, not drive the flock)
	27. As an example	A pleasure to follow because of his Christian example
	28. As accountable to the Chief Shepherd	Motivated by the crown to be gained--authority to reign with Christ

This discussion about the example and teaching of Jesus and the apostles leads to the basic feature and concept of the ministry itself which centers in diakonia.

Diakonia

The church was created for the purpose of ministering. Its existence is the shared life of its Lord; its purpose is the shared ministry of its Lord. The ministry of Jesus is the norm for the church's ministry.

The ministry of Jesus is the Kingdom of God spelled out in human terms. This perfect manifestation of the kingdom immediately becomes the norm for the life of Christ's followers . . . Every function of the members of Christ's Body is a diakonia (service), and Christ himself is the primary holder of every diakonia. The spirit and manner of this diakonia are given by both precept and example This means that we take the organic conception of the Church in deadly earnest. When we do that, we find only one essential and constitutive ministry, that of the Head, our Lord Jesus Christ. All others are dependent, derivative, functional.¹

¹T.W. Manson, The Church's Ministry (London: Hodder and Stoughton, 1948), p. 27.

The primary word that the NT uses to describe ministry is diakonia, meaning "service." In addition, the noun diakonos, "servant," "one who ministers," and the verb diakoneo, "to serve," all from the same Greek root, "to serve as a waiter at the table," are used. The three words appear sixty eight times and are variously translated, but the meaning never departs from the idea of ministry or service.¹ In this concept NT ministry finds its beginning.²

Perhaps the church's ministry can best be perceived in a two-fold perspective: (1) its ideal ministry and (2) its functional ministry. Ideal ministry is understood as a ministry that bears the message concerning the worshipping and loving God. It is also the ministry which shows that God has built His people as fellow citizens with the saints and members of the household of God (Eph 2:19); and that He has purified for Himself of His own who are zealous for good deeds (Titus 2:14). Functional ministry is understood as a responsibility of the church to reveal and relate to others what God has given, and done for His church including adoption, reconciliation, and eternal life (Rom 9:4).

¹See Halvard B. Thomsen, "Designing and Developing an International Corporate Ministry in the Milwaukee Central Seventh-day Adventist Church" (D. Min. project paper, Andrews University Theological Seminary, Berrien Springs, Michigan, 1979), p. 7.

²Herman W. Beyer, "Diakoneo, Diakonia, Diakonos" Theological Dictionary of the New Testament, (TDNT), (Grand Rapids: Eerdmans, 1964-1974), 2:81.

Jesus noted the traditional approach when He quoted "You shall love your neighbor and hate your enemy" (Matt 5:43). The goal of the church has been defined as "the increase among men of the love of God and neighbor."¹ This increase must become the functional relationship of the servant leader with the church that he serves, for the building of the church or the body of Christ.² As the church is built up in the love of God, it becomes effective in its ministry to the world.

With love as its motivating purpose, the church will be more concerned with its ministry than with the security of its own traditions and organizations. Love demands that unworthy motivations give way to the higher motivations.

Among the Corinthians, Paul puts the personalities of the various leaders firmly in their rightful places: What then is Apollos? What is Paul?--a servant. Here he uses the word diakonos, a person who renders acts of service to other people for Christ's sake (2 Cor 4:5).

The climax of the NT concept of leadership comes in Paul's writing. Having reviewed the gospel message, Paul brought to mind the practical application of the concept of service to daily living as he invited the believers to live and to serve with lowliness and meekness,

¹H.R. Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper and Brothers, 1956), p. 31.

²Charles Jefferson, The Building of the Church (New York: The Macmillan Co., 1919), p. 7.

with longsuffering, forbearing, and love (Rom 12:8) for love giving itself unto death (Eph 5:25).

When one examines more specifically the activity of the church, one finds diakonia used to describe a variety of ministries. Christians can render diakonia to the church through charismatic gifts bestowed by the Holy Spirit (Rom 12:6) as well as by sharing this world's goods with the poor (Acts 6:1-4). The great church-wide gathering of relief for the poor saints of Jerusalem was characterized by Paul simply as a diakonia (Rom 15:25; 2 Cor 8:9).

Diakonia also is known as the "ministry of the word." Paul describes the proclamation of the gospel as the diakonia of the spirit and of righteousness (2 Cor 3:8,9) and refers to his charge to preach it as a diakonia given him by God and Christ (2 Cor 4:1; 1 Tim 1:12). He has been entrusted with the ministry (diakonia) of reconciliation, which is no less than the "word of reconciliation" (2 Cor 5:18,19), and he himself is a diakonos (servant) of the church for the sake of proclaiming the Word (Col 1:25).

These typical illustrations are enough to demonstrate that diakonia applies to the character and activity of Christians in their concern for others. It describes every kind of service rendered on behalf of the church and, in fact, according to Hendrik Kraemer,¹

¹Kraemer, p. 137.

the church does not have a ministry--it is a ministry.

Responsibility of All Christians to Witness

The study of diakonia and the passages relating to the topic point toward the functional nature of ministry. It would seem that throughout the NT, the emphasis with regards to ministry is on the function of service within the Christian community. This function begins with the mandate that Jesus Himself gave and is known as the gospel commission.

By way of summary, the church, by its very nature, calls each Christian to minister, both in behalf of fellow-believers and also toward the world. Explicitly, Jesus said that "All authority in heaven and on earth has been given to me" (Matt 28:18). The pattern of the gospel commission of Matt 28:18 suggests six principles which are fundamental in understanding its magnitude:

1. "All authority has been given to me (vs. 18) suggests:
 - (a) headship of Christ
 - (b) ultimate authority of Christ
2. "Therefore" (vs. 19) shows an approval and command to act on the basis of the given authority.
3. Responsibility of witnessing begins (acts) when the witness has received "power" (Acts 1:8).
4. "I am with you alway" (vs. 20) indicates the cognizance of Christ's presence with His witness.
5. "Even unto the end" indicates that this functional

operation of commission was not limited just to the apostolic age but until the end of time.

6. Witnessing is imperative for the follower of Christ. The followers of Christ are commissioned and empowered to carry out the work in the following categories:

Go: Apostellō

Make Disciples: Mathēteuō

Witness: Martureō

Teach: Didasko

Go: Apostellō

A brief look at the biblical data will suggest a number of remarkable characteristics even if limited to the study of only one key word--apostellō--the verb from which the noun apostolos and the word apostle are derived.

Apostellō is commonly translated "to send," but in the Greek Bible (NT and Septuagint), at least three terms describe the act of sending: ekteinō, pempō, and apostellō. The first one is a general term for the sending of people or objects. The second verb emphasizes, in particular, the act of sending and its significance for the goals to be achieved, but the third, apostellō, expresses a number of unique characteristics which clearly indicate that it is not the act of sending as such that determines the essence of the commission,¹ but foremost

¹Gottfried Oosterwal, Mission Possible (Nashville, Tennessee: Southern Publishing Assn., 1972), pp.87-89.

of these characteristics is that God is the sender.¹ This is in fact the greatest message of this gospel commission. We can go or we have to go because God sends us.

Make Disciples: Mathēteuō

The significance of this mission of "making disciples" can be further understood when the verb manthanoō is considered in the context of the gospel commission in Matt 28:18-20. The usage of manthanoō in this setting is related directly to the teaching of Jesus in bringing the hearers to Him.² Jesus Himself is the central point of reference where alone man can know the will of God. Learning here is not merely an appropriation of knowledge, but an act in which one surrenders his own judgment and fixes upon the word of the Father which leads men to follow Jesus.³

In concrete terms, it means putting one's faith in Jesus and following Him in his work of compassion (Matt 9:13). Learning is not a mere intellectual process by which one acquires teaching about Christ. It implies acceptance of Christ Himself, rejection of the old existence, and beginning the new discipleship in him (Phil 4:9; 1 Cor 4:6). It is indisputable that the earthly Jesus

¹"Apostolos," The New International Dictionary of the New Testament Theology, (DNTT), ed. Colin Brown, (Grand Rapids: Zondervan, 1967), 1:127.

²"Manthano," DNTT, 1:487.

³Ibid.

called men to be His disciples and to follow Him. Thus the mission to make disciples here is not only a sharing knowledge about Jesus but bringing people to follow Him.

Witness: Martureō

The Oxford American Dictionary lists fifteen ways that the word "witness" may be used. The second definition is "attestation of a fact, event, or statement; testimony--evidence given in court of justice."¹

Another of the definitions given points out the personal dimension of witness: "One that gives evidence, one who has personal knowledge of something."² Very simply, a witness is one who tells what he knows, what he has experienced, and what he has actually seen.

The proper sphere for the Bible word for witness (martus) is the legal sphere.³ The word martus and related words refer not merely to the establishment of events or actual relations or facts of experience on the basis of direct personal knowledge. It signifies also the proclamation of views of truths of which the speaker is convinced. It thus relates to things which by their very nature cannot be submitted to empirical investigation.⁴

¹The Oxford American Dictionary, s.v. "Witness." The first definition is "knowledge, understanding, wisdom."

²Ibid.

³"Martus," TDNT 4:476.

⁴Ibid., 4:476-481.

To Teach: Didaskō

The Bible word for "teach" (didaskō) conveys the idea of repeatedly extending the hand for acceptance. The word therefore suggests the idea of causing someone to accept something.¹ The word is used typically for the relationship between teacher and pupil, instructor and apprentice.

While on earth, Jesus consistently applied all He said to concrete situations in man's life with his fellowman and involved himself personally in the subject under discussion.² Instead of giving merely theoretical teaching about God, His providence and His grace, Jesus showed God's goodness at work in concrete situations.

In short, the NT uses didaskō not only in a sense of "to teach," or to give practical instruction or rulings on the basis of scriptural interpretation, but also in the sense of "to preach" the kingdom of God and the gospel; the contents of the latter being Jesus Himself.³

To go, to make disciples, to witness, and to teach are the embodiment of the service that the church has to undertake in fulfilling the mandate spelled out in the gospel commission.

¹"Didasko," DNTT 3:759.

²Ibid., 3:762.

³David Watson, I Believe in My Church (Grand Rapids: Eerdmans Publishing Co., 1978), pp. 39-48.

Richard Caemmerer has said that

The service that God is getting done through ministers is precisely the service that God is getting done through all of his Christians. The "work of the ministry" that Paul makes the target of the pastorate in Ephesians 4 is the ministry in which the Christian engages on behalf of the spiritual life and place of every fellow Christian in the body of Christ.¹

Great emphasis is placed on "corporate" responsibility. It is the church that acts. Note the following:

And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness. Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common. (Acts 4:31,32)

This passage suggests that lay participation made the church move and grow. Rex Edwards stated this explicitly:

A revolution within the church might well be initiated if church members were aware that their profession of faith in Jesus brought with it the responsibility of ministry; and if in the average church we should suddenly take seriously the notion that every lay member, man or woman, is really a minister of Christ, we could have something like a revolution in a very short time.²

One of the tasks of the church can be described under the heading of "witness." Witness is a church's task concerning outreach into the world. The term applies to the Christian's manifestation of faith and life begun in Him through Christ.

¹Richard R. Caemmerer, "The Ministry Is Ministry," The Seminarian, May 1959, p. 33.

²"Ministers without Pulpits," Ministry, June 1982, pp. 20-22.

Hence it applies to the work of edification, but, in particular, it refers to the winning of men for Christ as the Christian first recommends the gospel by his life and then speaks it for his neighbor's hearing. Speaking the gospel that it may edify the fellow believer and winning the non-believer are the tasks of every Christian. The life work of everyone who professes Christ should be to save souls.

Since the church's task, as described above, is the work of ministry, it can be said that ministry belongs to the whole church. Every Christian is entrusted with the gospel which serves the dual purpose of edification and witness.

Every Christian is a minister of the gospel to his neighbor. The responsibility of going forth to fulfill Christ's commission rests not only upon the ordained minister. Each one who has received Christ is called to work for the salvation of others. Here are some statements by Ellen White emphasizing the significance of lay participation:

The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. And the obligation rests upon all Christians. Everyone, to the extent of his talent and opportunity, is to fulfill the Saviour's commission. The love of Christ, revealed to us, makes us debtors to all who know Him not. God has given us light, not for ourselves alone, but to shed upon them.¹

¹Ellen G. White, Steps to Christ (Mountain View: CA: Pacific Press Publishing Assn., 1956), p. 81.

The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fulness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places," the final and full display of the love of God.¹

The mission of the church of Christ is to save perishing sinners. It is to make known the love of God to men and to win them to Christ by the efficacy of that love. The truth for this time must be carried into the dark corners of the earth, and this work may begin at home. The followers of Christ should not live selfish lives; but, imbued with the Spirit of Christ, they should work in harmony with Him.²

All who receive the life of Christ are ordained to work for the salvation of their fellowmen. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ.³

The church that knows its role is always to be an extrovert. Being an extrovert means that the church's real life is not lived within cloistered walls but out in the market place, in the barracks, the shops, the campus, and the living room. The cloistered walls may be necessary as a place for the gathering of the church for fellowship, for preaching and listening to the world, the breaking of the bread and drinking the cup; but the church can never be the church when it makes its own fellowship

¹White, Acts of the Apostles, p. 9.

²White, Testimonies for the Church, 3:381.

³White, Desire of Ages, p. 822.

or liturgy an end in itself.

Just as every member of the koinonia is a minister and has a diakonia, so everyone in the fellowship is a minister and has a mission. The task of living out in the world the continuing servanthood of Christ, and thus filling out the mission to the world, does not belong to a selected few or professional ministers but to everyone who is a part of Christ's body.

Only as every Christian takes upon himself his true vocation, that of being a witness in his world, in his place of work, his home, his environment, making Christ's reconciling love known, can the mission of the church ever be fulfilled. Ellen White said that

We need not go to heathen lands, or even leave the narrow circle of the home, if it is there our duty lies, in order to work for Christ. We can do this in the home circle, in the church, among those with whom we associate, and with whom we do business.

The greater part of our Saviour's life on earth was spent in patient toil in the carpenter's shop at Nazareth. Ministering angels attended the Lord of life as He walked side by side with peasants and laborers, unrecognized and unhonored. He was as faithfully fulfilling His mission while working at His humble trade as when He healed the sick or walked upon the storm-tossed waves of Galilee. So, in the humblest duties and lowliest of life, we may walk and work with Jesus.¹

The problem is that many do not identify themselves as ministers or know how to fulfill ministry within the context of their daily lives. In the face of such formidable difficulties, the people (laos) have to be

¹White, Steps to Christ, p. 81.

made aware that the question is not "How can we be ministers?" but "How did our ministry go last week?" When this question is properly studied and applied, as Rex Edwards puts it, "they begin looking at the lives they are leading and begin to see possibilities for satisfaction, areas in which they would like help, and times when they failed. They are no longer trying to achieve status, but are simply dealing with matters of application."¹

When the laos discover that they are ministers, another emphasis becomes important. Ministry begins with a person, not the job--a person that always finds ways to "use for the good of others" the special gift received from God (1 Pet 4:10). One way to identify and fulfill one's ministry is to identify one's own gift or uniqueness. This leads into the subject of spiritual gifts.

Spiritual Gifts

When Peter says to use for the good of others the special gifts received from God (1 Pet 4:10), there can be two levels of meaning for the word "gift."² On the one hand, that gift is the Holy Spirit, which believers have received. On the other hand, the effect of the Holy Spirit causes the full unfolding of the person whom God created and then unfolds the specific applications in each life.

¹Edwards, p. 20.

²Ibid.

Purpose

For the sake of Christ's ministry, God gives gifts to the church. These gifts enable Christians to give mutual service in the church. They are given to all for the common good; they are given in great variety but by the same Spirit (1 Cor 12:4).

Most noteworthy is the passage in Eph 4:7, 11-14. The focus of attention in this passage is directed to vs. 12, which states the purpose of these gifts: their function is to equip the saints for their work of ministry.

Paul's primary concern was the growth and development of the body of Christ "to the measure of the stature of the fulness of Christ" (Eph 4:13). This comes about as each member, "speaking the truth in love," contributes toward the growth of the whole (vss. 15-16).

To this end, Paul begins by encouraging his readers to maintain the unity of the spirit and then moves on to consider the gifts that the ascended Christ has given to each believer and the special gifts entrusted to some of them. The three phrases of vs. 12 are parallel; therefore the gifts listed in vs. 11 were given for three coordinated purposes: "for the equipment of the saints," "for the work of the ministry," and "for the building up of the body of Christ."

A passage somewhat parallel to Eph 4 is 1 Cor 12:
27-28

Now you are the body of Christ and individually members of it. And God has appointed in the church

first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues.

Paul again reinforces the essential oneness of the varieties of gifts given by God and emphasizes that these are for the common good. The image of the body drawn out in detail in this chapter suggests that each member is to serve for the proper functioning of the whole body, in which even the weaker parts have an indispensable role (vs. 22).

Thus both these passages suggest that every Christian receives some gift for serving the church and that the particular functions of ministry enumerated are special gifts for serving the whole.

The Gifts

The great majority of the spiritual gifts are found in three key chapters:

1. Romans 12
2. 1 Corinthians 12
3. Ephesians 4

There are also several chapters that add other important details relating to the gifts. They include 1 Cor 13-14, 1 Pet 4, 1 Cor 7, and Eph 3.

Romans 12 mentions the following spiritual gifts: (1) prophecy, (2) service, (3) teaching, (4) exhortation, (5) giving, (6) leadership, and (7) mercy.

Then 1 Cor 12 adds (without repeating those already in Romans): (8) wisdom, (9) knowledge, (10) faith,

(11) healing, (12) miracles, (13) discerning of gifts, (14) tongues, (15) interpretation of tongues, (16) apostle, (17) helps, and (18) administration.

Ephesians 4 (without repeating any in 1 Corinthians) adds: (19) evangelism, and (20) pastoral ministry.

One thing that becomes immediately evident from the three primary lists is that none of the lists is complete in itself. There are gifts mentioned in Ephesians that are also mentioned in Romans, and some in Romans mentioned in 1 Corinthians, and some in 1 Corinthians mentioned in Ephesians. Evidently, according to Peter Wagner, they are not intended to be complete catalogs of gifts that God gives.¹

There are other gifts mentioned specifically in the NT. They include (21) celibacy, 1 Cor 7:7, (22) voluntary poverty, 1 Cor 13:3, (23) martyrdom, 1 Cor 13:1-3, 8, (24) hospitality, 1 Pet 4:9, 1 Tim 3:2, 1 Tim 5:10, and (25) the gift of being a missionary, Eph 3:1-9, Gal 2:7-14. Some students hold that there are even more gifts, not specifically mentioned in the NT. Peter Wagner is one of those who believes that these gifts include (26) intercession and (27) exorcism.²

The study of spiritual gifts leads to the conviction that people are to be placed in positions of minis-

¹C. Peter Wagner, Your Spiritual Gifts (Glendale, CA: Regal Books, 1979), p. 57.

²Ibid.

try and responsibility on the basis of their response to and understanding of the purpose of the gifts that they have.¹ Building the body of Christ is the purpose of these gifts.² The church can grow when it is healthy and an ingredient for this health is the spiritual gifts.³ Therefore developing the dynamics of spiritual gifts in a church is imperative not only because it is biblical, but because it helps make Christians more Christlike and enhances the health of the body. For this purpose, the church ought to be in the business of training people who already demonstrate gifts for the church's ministry rather than almost exclusively training people who have not yet discovered their gifts.⁴

Summary

Christ's leadership both in example and teaching was that of a servant. He made it clear that He had come to serve. Therefore, the church must be willing to serve if it wants to follow Him and share His work. Jesus committed this servant ministry not only to his twelve disciples but to the church; especially to leaders of the

¹Leslie B. Flynn, Nineteen Gifts of the Spirit (Wheaton: Victor Books, 1974), p. 10.

²William J. McRae, The Dynamics of Spiritual Gifts (Grand Rapids: Zondervan, 1976), p. 59.

³Kenneth Cain Kinghorn, Gifts of the Spirit (Nashville: Abingdon Press, 1976), p. 41.

⁴Jack W. MacGorman, The Gifts of the Spirit (Nashville: Broadman Press, 1974), pp. 34-35.

church who claim to be attached to His ministry. His example and teaching indicated that the closer a man gets to the peak, the lower his prestige, the heavier his burden, and the more he carries in love. "For the Son of Man also came not to be served but to serve and to give His life as a ransom for man" (Mark 10:45).

Paul's example and teaching of leadership can be seen as a continuation of Jesus' leadership style. Strong-handed tactics do not appear in his way of dealing with the church involved in a theological rift (Acts 15). No forceful theological approach was used in his dealing with the return of Onesimus the slave to the slave master Philemon. Paul was more concerned with the unity and edification of the church. For this purpose his approach was as he advised Timothy--be kind to all (2 Tim 2:24-26).

The essence that undergirded the leadership style of Jesus and Paul can be summed up in the word diakonia. It is the main word that is related to the ministry in the early church and suggests that the greatness of this early church community was to be measured in terms of their willingness to serve. In this word diakonia one can find a description of a living fellowship and service with the suffering servant who is Christ Himself. Thus it is imperative for the leaders in the ministry of the suffering servant to serve, for the very life of

each member of the church is a continuation of the Messianic ministry.¹

It is also understood that the essence of the profound word diakonia is related to the imperative of the gospel commission "making all nations my disciples" (Matt 28:18-19). This imperative is not only a call for all Christians to witness but a responsibility. The function of the leader in exercising leadership is to organize ways and means to help involve all in witness. All methods have to be cultivated in the spirit of diakonia so the whole church will witness in accordance with their gifts.

The section on spiritual gifts discussed the need to help the church discover and use their gifts within their range of ability and the framework of the church program. The whole concept of studying the gifts not only involves discovering or identifying them but also understanding the reason for them and their objective--to foster the growth of the body of Christ (1 Cor 12:1-31) and for the perfection of the saints for the work of the ministry (Eph 4:12).

¹Manson, p. 137.

CHAPTER III

THEORETICAL CONSIDERATIONS

Chapter two studied the Biblical-theological foundations for the program implemented in the Rochester church. Chapter three examines selected church management literature in order to establish a sound theoretical basis for such a program.

The contents of this chapter served both to guide the pastor's ministry and teaching and to set the stage for the leaders' seminar. During the eleven months, most of these concepts were presented to the church officers. Although management in and of itself is not religious,¹ and there is debate as to whether or not management theory should even be applied to the church, the concepts expressed in this chapter have universal appeal and fit well into the Biblical framework. Topics covered are: management theory, goal setting, and motivational theory.

Management Theory

The first section of this chapter deals with some of the theories of management which relate to church ministry. Four special areas are considered: (a) delega-

¹Richards and Hoeldtke, p. 194.

tion of authority, (b) clarification of responsibility, (c) leadership style, and (d) management by objectives.

Delegation of Authority

Leaders must learn the act of delegation if they are to be effective in their leadership.¹ The wise leader does not do things that can readily be assigned to others. Not only does this assignment help people to develop, but it allows the leader to remain the creative person undominated by unnecessary detail.²

A leader achieves results mainly through his people. However, before expecting the members to produce results, the leader must qualify them to produce results. No leader just grows. He delegates himself into growth.³

Andrews Carnegie once explained his formula for success as follows: It is very simple. I am merely a man who knows how to enlist in his service better men than himself.⁴

According to Ted Engstrom, delegation carries with it four basic ideas:

¹Charles L. Hughes, Key to Individual and Organizational Effectiveness (New York: American Management Assn., 1965), p. 101.

²Arthur Merrihew Adams, Effective Leadership for Today's Church (Philadelphia: Westminster Press, 1978), p. 113.

³Ted Engstrom, The Making of a Christian Leader (Grand Rapids: Zondervan, 1976), p. 162.

⁴Ibid.

1. Transfer of work
An assigned task goes from the leader to a subordinate, and the subordinate accepts the delegated work on the basis of the expected results.
2. Transfer of authority
This is essential in most cases. Most experts in management and organization feel that authority should be commensurate with the nature of the work.
3. Acceptance of responsibility
If delegation is to be effective, the subordinate must be genuinely willing to perform the work, and must have the initiative to get it done.
4. Importance of follow-up and accountability
Delegation does not mean abandoning all interest in the work. The leader is still accountable, and therefore he should always be available and ready to give the subordinate help or advice if and when he needs it.¹

Furthermore, Engstrom reiterates that delegation offers substantial benefits to the entire organization because it helps to develop talent and latent abilities and those benefits, among others, are:

1. Improved understanding between levels
It seldom fails that when persons on one level undertake the work on a higher level, understanding is increased because a deeper appreciation of the problems and demands is developed.
2. Improved leader-follower relationships
The increased understanding develops rapport, which tends to strengthen the relationships. Leaders will learn to rely more on their subordinates, and these in turn will learn how they can be more helpful to their supervisors.
3. Increased job satisfaction and morale
Delegation is a powerful means for job satisfaction. It has been pretty well established that morale depends less on pay and benefits than on how people feel about their leaders and their work. When relationships are rewarding, people are more productive. This helps to develop a

¹Ibid., p. 163.

strong team spirit between departments that is vital for organizational efficiency.¹

These benefits affect not only the organization, but also the leader and subordinates. Delegation relieves work pressure because holding a leadership position involves many frustrations and tensions.

By delegating, the leader frees himself for more important managerial and leadership functions, such as planning and making careful decisions.² This is possible because when a person delegates, it frees him to develop other skills that increase his worth to the organization. Moreover, when he is ready to assume a more responsible position, a replacement for him will be available in his department.³

For the subordinates, the process of delegation helps to produce challenge and interest since delegated authority gives them the chance to show what they can do, to test themselves in new situations, and to make mistakes and learn from them. It also stimulates subordinates to more effective work. If they find they are successful at tasks outside their routine, their confidence and efforts to perform and to achieve increase. Delegation will further provide them with an opportunity

¹Ibid.

²Alvin J. Lindgren, Foundations for Purposeful Church Administration (Nashville: Abingdon, 1965), pp. 69-84.

³Engstrom, p. 164.

to practice managerial skills, to understand the problems, and point of view of the leader, and to get a broader perspective of the whole picture. In short, it prepares them both to act more responsibly in their work and to accept a more responsible position in the future.¹

Failure to delegate can undermine one's leadership. There are several reasons why supervisors or leaders refuse or hesitate to delegate: (1) They believe subordinates may not be able to handle the assignment; (2) they fear competition from subordinates; (3) they are afraid of losing recognition; and (4) they are fearful that their weaknesses will be exposed.² Each of these reasons points up psychological or supervisory shortcomings that actually underscore the need for delegation to help cure the ailment involved.

Effective delegation aids progress, builds morale, and inspires initiative. "The final test of a leader," said Walter Lippman, "is that he leaves behind him in other men the conviction and will to carry on."³

A leader who delegates (or a pastor who delegates) is one who knows how to be a servant rather than the master of the organization and how to enable others to do the ministry and mission of the church. Effective

¹Ibid.

²R. Alec Mackenzie, The Time Trap (New York: Amacon/American Management Assn., 1972), pp. 135-141.

³Quoted in Mackenzie, p. 165.

delegation reinforces the pattern of shared leadership.

In his article entitled "It's Time to Do Less for the Church Members,"¹ Richard Morris agrees that delegational process involves not only delegating the authority to act or to do but also involves planning or thinking about what to do. According to Morris, the key to an involved, committed laity is found in two closely related ideas which he calls public thinking and shared leadership. These ideas, of course, are closely related to the concept of delegational process.

By public thinking, Morris means that, in order for the members to be committed to the church and its work, they must be involved in the thinking, planning, and goal-setting processes that underly the work. These processes must be completely evicted from the private sanctums of the departmental director's office and the pastor's study. They must take place in the full public light of discussion and decision of the laity. Public thinking or public process, according to Robert C. Worley, means that "private beliefs, intentions, and goals need to be transformed through public processes into public commitments and activity."²

Thus delegational process is not limited to a "pre-planned" or packaged programs from the top; it

¹Ministry, January 1982, p. 5.

²Robert C. Worley, Dry Bones Breathe! (Chicago: The Center for the Study of Church Organizational Behavior, 1978), p. 29.

includes freedom to exercise options, plans, and objectives by the laity (or members). In the delegational process, the private thinking of all members (laity) is gathered, recognized, examined, clarified pooled, and reinstated as the thinking of the corporate congregation.¹

It must be emphasized that for a pastor or a church, the acceptance or a pattern of delegational process, shared leadership, or distributed functions does not imply abdication or responsibility by the pastor, nor is rearrangement of church authority necessarily implied. The pastor remains the responsible authority in the local church. Shared leadership through delegation means that the pastor refuses to be the sole source of motivation, plans, and goals for the church.² While encouraging and participating in these activities, he will share the development process with the church leaders through delegational process.

Relative to the concept of delegation in management of church ministry, Ellen White makes it clear that the pastor's duty is to train the laity and set them to work; to give each one something to do for others. She states that if put to work, the despondent will soon

¹Morris, p. 5.

²Robert Schuller, "Three Characteristics of a Successful Pastor," in The Pastor's Church Growth Handbook, ed. by Win Arn (Pasadena: Church Growth Press, 1979), p. 92.

forget their despondency, the weak will become strong, and the ignorant, intelligent.¹

"To give each one something to do" has to be understood in the context of delegating responsibility that enables the one to whom the job is given to understand that he is in command of the task assigned. Delegation of responsibilities should be accompanied by authority to perform. A person is more responsible if he knows he has the authority in a given assignment. This is further discussed below.

Failure to delegate results in (1) extinguishing progress, (2) generating wider gaps between the leaders and those he leads, and (3) discouraging participation among the laity which in turn often contributes to the stagnation of the church growth.

The preceding section has dealt with delegation of authority as an integral part in the management process. The following section deals with the clarification of responsibility.

Clarification of Responsibility

Along with delegation of responsibility, it is imperative that this responsibility be clarified, because it is almost impossible for a person to be responsible in an assigned responsibility when he does not fully understand the nature and scope of the responsibility.

¹White, Testimonies, 9:82.

Questions are often asked: "What should I do?" or "What is my role?"¹

These questions do not necessarily reflect the inability or unwillingness of a person to perform the task but reflect a sense of insufficient understanding of the scope and magnitude of the responsibility one is asked to carry.

Clarification of responsibility should include: (1) explicit and simple definition of the nature of the job and what is expected,² (2) designation of the scope of the responsibility which includes limitations of role function or territorial sovereignty necessary to avoid overlapping of function with other components within the same organization,³ and (3) a description of relationships with other components or departments. Each department⁴ is not an end in itself, but a part of the organizational network to accomplish the objective of the organization.⁵ In a church setting, it is possible to coordinate all the departments for a single purpose when all

¹see James J. Cribbin, Effective Managerial Leadership (New York: American Management Assn., 1972), p. 32.

²Manual for Church Officers (Washington, D.C.: Ministerial Assn., General Conference of SDA, 1978), pp. 61-128.

³Louis A. Allen, The Management of Profession (New York: McGraw-Hill Book Co., 1964), p. 36.

⁴Church departments are: Sabbath School, Personal Ministries, Youth etc.

⁵Peter F. Drucker, The Effective Executive (New York: Harper & Row Publishing, 1967), p. 15.

department leaders fully understand the three factors mentioned above.

Using Drucker's model, the pastor's functions as as coordinator of all the departments is to inform and advise the departmental leaders about (1) the activities of all the departments; (2) clarification of the specific purpose and mission of the departments as related to the general mission and purpose of the church; (3) making work productive and worker achieving; and (4) managing social impacts and social responsibilities.¹ As manager, the pastor must assume responsibility for keeping purpose and mission in the forefront of all activities. Evidently a person who manages in this way needs to develop a special leadership style.

Leadership Style

According to Time the best managers value action above all else a spirit of "do it, fix it, try it."² In order to achieve this objective, the managers solicit their employees' ideas and treat them as adults. Furthermore, they "fawn" on their customers and learn from them.

This school of thought indicates that a strong leader is the kind of leader who works with the people

¹Peter F. Drucker, Management: Tasks, Responsibilities, Practices (New York: Harper and Row, 1974), p. 158.

²Thomas J. Peters and Robert H. Waterman Jr., "In Search of Excellence," Time, November 15, 1982, p. 68.

that he leads, since these people want both to be a part of a team and to be recognized individually.¹ A style of leadership that communicates and consults the consensus of those led has more results in achieving high productivity.

According to Lawrence O. Richards,² the leader is a person who is among,--not over--those he leads. Richards uses the term "among relationship" to emphasize interpersonal relation between the leader and the institution or organization that he leads. "Among relationship" places persons on the same level. When one sees another person as on his level, he normally perceives him as "like" himself. This makes it easier for all kinds of data to flow. Ideas, feelings, thoughts, and attitudes can be shared.³ Communication channels are thus open to a two-way flow. In a church context, either can minister, either can respond, each freely shares in the give and take of self-revelation and mutual ministry.

The Christian leader called to serve as Jesus served enters into this transforming purpose and gives himself to build others as disciples. His primary concern and ministry is the building up of the body and its

¹See "Fear and Productivity: More Closely Related Than We Think?" AMA Management Review, Jan.3, 1981, p. 23.

²Lawrence O. Richards, A Theology of Christian Education (Grand Rapids: Zondervan, 1975), p. 133.

³Roy C. Price, "The Care and Feeding of Lay Leaders," Leadership, Summer 1982, p. 62.

members. The result of this interpersonal relationship or "among relationship" style of leadership awakens trust from the people toward their leader. It deepens personal relationships and, according to Roy C. Price, it deepens spiritual relationships, equips the leaders in their ministry, and improves communication.¹

Along this line, Louis A. Allen affirms that

The members of the group will develop more concern with the welfare of others and of the group as a whole because they confirm, in their emotions and their minds something which so far, they had assumed or hoped for; that is they discover that they can get more from the productivity of the group than they can from doing it alone.²

The manager(leader) can make it happen by working with the group. But doing alone does not make the organization move unless it knows where it is going, and in order for the church to know where it is going, there is a need to set objectives. Thus Management by Objectives is our next concern.

Management By Objectives

The first thing an institution needs to do, according to Robert K. Greenleaf, is "to state clearly where it wants to go, whom it wants to serve, and how it expects those served directly as well as society at large, to benefit from the service, Unless these are clearly

¹Ibid., p. 63.

²Allen, p. 38.

stated, an institution cannot approach its optimum performance.¹

Basically, according to Peter Drucker,² "Management By Objectives" is a philosophy of management which says that one begins to think about the organization in terms of its overall purposes. These purposes are then reduced to accomplishable and measurable goals, and finally the key individuals within the organization write objectives which show how they are going to accomplish these goals.

One reason why volunteers (local leaders) do not do more is because they do not know exactly where they are going and what they have to do. Dayton notes that "it is startling to discover that we really don't have agreement on where we are going and how we are going to get there."³ To overcome this deficiency, it is important for the leader, in this case, the pastor, to sit down with his local leaders and gather statements from them regarding their understanding of their respective responsibilities and the purpose of their work. It could begin not only with the lead question, "Where are you

¹Robert K. Greenleaf, Servant Leadership (New York: Paulist Press, 1977), p. 114.

²The Practice of Management (New York: Harper and Row, 1954), p. 136.

³Ted W. Engstrom and Edward R. Dayton, The Art of Management for Christian Leaders (Waco, Texas: Word Books, 1976), p. 87.

going?" but "How do you get where you are going?"¹

In the process of helping local leaders to analyze, understand and design objectives for their respective responsibilities, the pastor should play an important role as coordinator, sensitizer, and moderator. He can thus help the leaders discover who they are, where they are now, where they should be, and how to get from where they are now to where they should be.²

Those favoring management by objectives understand that a church cannot find its direction and target if it does not know where it is going. To make church management more effective these objectives have to emerge from the local church itself. The role of pastors and leaders is to bring out the best resources of the members in setting the objectives of their church.³

If the local church is to set its own objectives, its own special style of ministry must be taken into account. Each church develops its own approach derived from its own resources. Regarding this Lyle Schaller notes that people are different from one another and that every local church has its own style of ministry. This means that an individual may view the style of one congregation as bland and unappealing and the style of

¹Ibid.

²Schuller, pp. 92-94.

³Charles Bradford, Introduction to Faith Action Advance Manual (Washington, D.C.: NAD, GC, 1980).

another as exciting and attractive. Recognizing the distinctive style of a church is significant for the growth of the church itself.¹

The capacity of the local church to design its own objectives is in line with the concept of delegated authority, which supports the efforts of the local church to design its goals realistically in accordance with its resources.²

Goal-Setting

Theory of management suggests that high productivity cannot be achieved without setting goals.³ The ultimate use of objectives to achieve productivity is stated in the Management by Objectives philosophy. However, goals may be set in minor areas--how much painting should be achieved by November 1 or how many children shall be brought into the Junior Sabbath School this year --without encompassing the whole organization. In this section we will deal with goal setting as an independent process.

Goals are vital to the life of a church. According to Carl S. Dudley, goals for the church are important

¹ Parish Planning (Nashville: Abingdon, 1971), p. 179.

² Carl S. Dudley, Making the Small Church Effective (Nashville: Abingdon, 1978), p. 131.

³ Norman M. Lambert, Managing Church Groups (Ohio: Pflaum Publishing, 1975), p. 1.

mainly for the clarity that they provide.¹ Goals provide clarity of purpose, a sense of progress, and a measurable standard for evaluation. They offer guidelines for the allocation of resources and a standard of accountability for the organizational groups that make up the life of the church. Goal statements are especially helpful in the management of the church, and especially satisfying to those who feel the need for more clarity of general purposes.

In the process of formulating accomplishable and measurable goals, the following basic steps suggested by Engstrom and Dayton are helpful.

1. Bring together key people who can lead others. Ask them to start dreaming and thinking with you about what your organization should have accomplished in five years.
2. Bring in other people early in the process. Perhaps an organization planning retreat by departments or other groups. Remember the principle of goal ownership: "Good goals are my goals, and bad goals are your goals."
3. Prioritize the many good ideas you'll get and decide on a few over-arching purposes and some specific major goals for each year.
4. Analyze what steps would be needed to accomplish these goals.
5. Estimate the cost in people, dollars, and facilities.
6. Assign specific people to the task.
7. Communicate your goals in every way possible. Preach them, measure them, talk about them!

¹Dudley, p. 125.

8. Remember you are in a process. Each year the situation will change. New goals will have to be set.¹

Specifics of the goal-setting process need to be clarified and delineated.

In the process of setting goals, it is essential that goals should be specific or operational and not dwell on "generalities." Examples of generalities are: "We ought to be more serious about evangelism" or "We have to study the Bible more seriously."² Acceptable specific goals might be "Increase attendance by 25 percent," and "Involve 15 percent of membership in Bible study."

According to Schaller, an operational goal is a specific goal or objective that defines a particular target in precise terms, is feasible in terms of available resources, can be related to a timeline or schedule, includes mileposts for measuring progress, and has built into the definition the criteria for subsequent evaluation. Operational goals are believable, conceivable, achievable, and measurable.³

Finally, in the process of setting goals, one should recognize the value of reporting to the members the progress in achieving the goals. Wherever possible,

¹Engstrom and Dayton, p. 18.

²Schaller, Parish Planning, p. 119.

³Schaller, "Use Operational Goals," Church Administration Magazine, June, 1972, p. 18.

an effort should be made to print regularly, in the bulletin or newsletter, the goals that have been reached. Congregations must have a sense of accomplishment as well as a correct basis for periodic evaluation.¹

The following recommendations, put in step-by-step form, could help members to get from where they are now to where they should be: (1) Define the target--decide where to go and what to do; (2) determine what is possible (Do not overload the agenda); (3) translate hopes, plans and general goals into operational objectives; (4) lay out a schedule; (5) identify check points or mileposts for periodic measurements of progress, evaluation, and reporting.²

To be helpful in directing the activities of a church goals should be (1) desirable--based on real congregational interests and effective organization; (2) conceivable--clearly expressed in words; (3) believable--visualized as already accomplished; (4) achievable--reached with existing resources; (5) measurable--evaluated when accomplished; and (6) goal directed--seen as helping achieve a large goal.³

The process of goal-setting needs to be made simple to avoid wordy and complicated plans. (1) The person

¹Ibid.

²Schaller, Parish Planning, p. 119.

³Engstrom and Dayton, pp. 15-20.

in charge of a department first states his purpose, then formulates goals. Goals are to be clearly and specifically identified, in order to avoid generalities. (2) A target of accomplishments should be determined. Steps to achieve the goal have to be spelled out. (3) This process calls for a study by the responsible personnel involved in achieving the goal. (4) Finally the cost for the accomplishment must be studied.

Important steps to reaching goals are: (1) commitment to purpose which can sustain the church over a long period of time; (2) setting realistic goals that will unite the church; and (3) the establishment of goals in the achievements of which every one could participate. When goals are set, the steps to be taken, the persons responsible, date of completion and cost must be taken into account.

In a general way, Dudley suggests that determining specific goals has a positive effect on congregations because it brings out the best in the church leaders and the best of the church leaders.¹ However, the pastor needs to remember that, especially in small churches, there are some negative reactions. Some of these are as follows:

1. Some people felt that the goal statements were too subjective and self-serving. They suggested that we were submitting God to a referendum.
2. Some people objected to the way the goal setting

¹Dudley, p. 130.

process emphasized the future and neglected the present.

3. Some people resisted systems, processes, procedures, committees, reports, resource allocation and all management technique.
4. Some resisted putting the purposes and goals of the church in anything other than biblical phrases or general statements.¹

Dudley suggests that goal setting can be helpful and negative attitudes be overcome when (1) not everyone is expected to participate in the same way; (2) the identity from the past is unchallenged; (3) the present situation is seen as an opportunity, not a threat; (4) the decisions are not all made by vote; and (5) the responses are not all processed through organizational assignment.²

Furthermore, a difference must be made in the process of setting goals between the large congregation and the small congregation.

The large church typically chooses many major goals, smaller goals, objectives, and tasks--since multiple goals tend to provide an appropriate basis for each of the many different church groups, several interest groups, and small task groups that make a larger church effective.³ Multiple goal setting often produces a whole harvest of new ideas which then

¹Ibid., p. 129.

²Ibid., p. 132.

³Engstrom and Dayton, pp. 15-20.

make room for the activity of more members.

The small church typically chooses fewer and different goals, and these goals must serve to unify the congregation, not divide it. Furthermore, small churches find more of their goals in what they are already doing.¹ The more they treasure their experience in the past, the more they want to see the connection between the proposed church goals and what they are already doing in relation to the past.

Goal setting is an integral part of the theory of management which applies to the pastor and the way he leads the church. But in order for the church members to be interested in the work, they need to be motivated.

Motivation of Church Volunteers

What is motivation? What is the basic theory of motivation, and What is Christian motivation? How can a person be motivated to be more productive? Why are not our church members more motivated to spread the gospel? These are some of the questions that are being asked. First it is necessary to define and describe motivation.

The Nature of Motivation

Webster's New Collegiate Dictionary defines "Motive" as an "inner drive, impulse, emotion, intention,

¹Dudley, p. 136.

etc., that causes a person to do something or act in a certain way."¹

Young defines motivation as the "process of (a) arousing or initiating behavior, (b) sustaining an activity in progress, and (c) challenging activity into a given course."²

Every human being possesses some basic instinctual drives. Whatever is inside a person that makes him act or stop acting is referred to as motivation. The word motivation comes from the Latin and means "moving." The English connotation is that of something which causes a person to act. James Drever defines motivation as "an affective-cognitive factor which operates in determining the direction of an individual's behavior towards an end or goal, consciously apprehended or unconscious."³ Elber Burack and James Walker, on the other hand, define motivation as a "state or set of the individual which disposes him to certain behavior and for setting certain goals."⁴

Contemporary theorists propose management by objectives as a method of providing challenge and rewards

¹Springfield, Mass: G. and C. Merriam Co., Pub., 1961, s.v. "motive."

²P. T. Young, quoted by R. C. Bolles, Theory of Motivation (New York: Harper and Row Pub., 1967), p. 48.

³James Drever, Dictionary of Psychology, rev. by Harvey Wallerstein (Baltimore: Penguin Books, 1964), p. 178.

⁴Manpower Planning and Bargaining (Boston: Allyn and Bacon, 1972), p. 331.

as a basis for motivation. In using this approach, every person is given a specific challenging, yet attainable and measurable, goal that falls in line with the broader organizational goals. This challenging objective tends to motivate the human mind to use its talents, powers, or aptitudes.¹

A motivated person understands organizational goals and does his best to reach them. Inner motives provide drives to bring about desired change. Motivation leads to achievement and growth. Good leaders need to maintain this motivation, and prevent dissatisfaction, thus making room for maximum productivity.

Engstrom and Dayton point out that:

one of the best ways of finding motivated people is to let them find themselves. As individuals participate in goal setting and planning of an organization or the projects, they will feel a sense of ownership for the goals and plans. If a large group is used to do the planning, many times potential goal owners will identify themselves by their enthusiasm for what is planned. Look to these people for leadership. They are already motivated.²

In spite of the importance of motivation, there appears to be a tendency in Christian organizations to assume that motivation must never be examined since this might violate a person's understanding of the biblical admonition not to judge (Matt 7:1). However, failure to make an honest effort to understand or utilize basic

¹Bernard M. Lall and Geeta R. Lall, Dynamic Leadership (Mountain View, CA: Pacific Press Pub Assn., 1979), p. 184.

²Ibid., p. 189.

human motivation principles may be depriving the organizations of a principal source of energy, enthusiasm, creativity, and resourcefulness. This is not to undermine the importance of dedication to the Lord's work; nothing should replace this ingredient.

General Principles

Kenneth Gangel, in a chapter devoted to Christian analysis of motivation, says that because motivation is a psychological phenomenon, it is important to recognize what psychologists have to say. He quotes Mungo Miller, president of Affiliated Psychological Services, who summarizes some of psychology's findings regarding motivation.

1. Motivation is psychological, not logical. It is primarily an emotional process.
2. Motivation is fundamentally an unconscious process. The behavior we see in ourselves and others may appear to be illogical, but somehow inside the individual, what he is doing makes sense to him.
3. Motivation is an individual matter. The key to a person's behavior lies within himself.
4. Not only do motivating needs differ from person to person, but in any individual they vary from time to time.
5. Motivation is inevitably a social process. We must depend on others for satisfaction of many of our needs.
6. In the vast majority of our daily actions, we are guided by habits established by motivational processes that were active many years.¹

¹Gangel, p. 85.

Performance Effectiveness

The preceding overview of the basic ideas involved in motivation theory suggests that herein lies the energy and the direction of life. Motivation determines both the path people take and the force with which they pursue it. The effectiveness of a person in performing a job primarily depends on three personal factors: capability, spirituality, and motivation. The effectiveness of a person in performing a task is based on the kind of motivation that operates in a continuing cycle of activity, which can be represented in the following model.¹

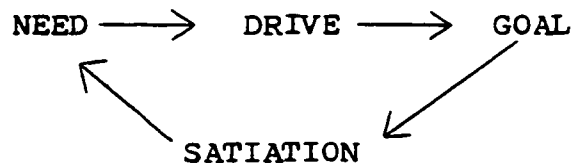


Fig. 1. Motivation Cycle

The model (fig. 1) suggests that each need of the person produces an array of physiological reactions which are referred to as drive. This drive emerges because there is a need to be met. This drive energizes the person toward reaching a goal; once the goal is reached, the need subsides and is satisfied.

¹Kenneth K. Kilinski and Jerry C. Wofford, Organization and Leadership in the Local Church (Grand Rapids: Zondervan, 1973), p. 80.

Need is the key to all of these behavioral actions. While all have needs, certain areas of need are more highly developed than others. The area of need that is strongest for a person is dependent upon his culture, family, and experiences. For instance, members of more primitive cultures tend to be stronger in their need for security, while the need for achievement and personal enhancement is strong in the core culture of the Western world.

The research of Frederick Herzberg has indicated that personal achievement, personal enhancement, and group achievement are the need areas that are most readily associated with performance effectiveness. His research also has indicated that although security and maintenance, order, personal interaction, and bodily needs lead to satisfaction, they are not the key factors in motivating a person to perform effectively.¹

Three approaches that contribute to the motivational energy needed to perform effectively are:

1. Job enrichment or a shared responsibility. This means giving local leaders a greater latitude for decision making with more responsibility in the areas of planning and policy making.
2. Goal setting and review.
3. Personal enhancement involving the recognition

¹Work and the Nature of Man (Cleveland: World Publishing Co., 1966), pp. 93-102.

and honoring of service of those concerned.¹

Needs have been seen so far to be a key to the understanding of human motivation. Needs are also a primary point of focus in the organizational arena. The goal of the group as a whole should reflect a carefully considered cross-section of the needs of the church body and the community it serves. Change in behavior may be most likely to come as the church initiates approaches which are intentionally designed to actually meet the basic needs of people. In order for the church as a corporate body to achieve constructive change, it must have clear, need-satisfying goals.²

According to Naylor, motivation toward responsibility could be increased by considering the factors which relate to the sense of needs for the work to be done as follows:

1. The need of a SENSE OF BELONGING, a feeling that I am honestly needed for my total self, not just for my hands, nor because I take orders well.
2. The need to have a sense of sharing in planning our objectives. My need will be satisfied only when I feel that my ideas have had a fair hearing.
3. The need to feel that the goals and objectives arrived at are within reach and that they make sense to me.
4. The need to feel that what I'm doing has real purpose or contributes to human welfare--that its value extends even beyond my personal gain, or hours.

¹Kilinski and Wofford, pp. 83-84.

²Arnold Kurtz, "Leadership for Church Organization" (Course Notes, CHMN 722, July 1980).

5. The need to share in making the rules by which, together, we shall live and work toward our goals.
6. The need to know in some clear detail just what is expected of me--not only my detailed task but where I have opportunity to make personal and final decisions.
7. The need to have some responsibilities that challenge, that are within range of my abilities and interest, and that contribute toward reaching my assigned goal, and that cover all goals.
8. The need to see progress is being made toward the goals we have set.
9. The need to be kept informed. What I'm not up on, I may be down on. (Keeping me informed is one way to give me status as an individual).
10. The need to have confidence in my superiors--confidence based upon assurance of consistent fair treatment, or recognition when it is due, and trust and loyalty will bring increased security.¹

Summary

In the exercise of leadership, it is essential for leaders to delegate authority. Delegating authority broadens the knowledge of the leaders to the overall perspective of the organization and also awakens the confidence of assistants around them to feel as part of the organization. The outcome of delegating authority not only benefits the leaders but also the organization, institution, or the church that they lead.

An integral part in exercising leadership is clarification of responsibility. Those who are involved

¹Harriet Naylor, Volunteers Today--Finding, Training, and Working with Them (New York: Association Press, 1967), pp. 64-65.

in leading the organization, church, or institution should specifically understand the range or role of their responsibility. This understanding is essential to avoid conflict in the various departments which might hamper the unity of objectives. Clarification of responsibility also helps to maximize performance ability in relation to the assigned task.

An ideal leadership style is one that believes in and practices not only delegation of authority but also sharing the thinking with as many as possible. It is not an authoritarian control over the mind and behavior of other people or flashy public relations and platform personality, but humble service to the group of people.

This chapter has suggested the importance of "Management By Objectives" which is imperative in the growth of the church since management by objective sets the course to where the church is heading and also helps bring out the best of each participant in the process of growth. It also helps to create a rewarding experience for those who are involved in the process, especially if they are present when the experience happens.

Goal setting is a process by which the church cultivates or pools its resources and talents to design goals which are not only operational but realistic. The process of goal setting should become an experience in which each participant discovers what he can do best for himself and others. It is an experience by which the

church members can learn to improve the carrying out of their respective responsibilities. This experience should become a model that can be employed in designing and implementing future goals. Good goals are desirable, conceivable, measurable, and goal directed.

Motivation is best achieved by setting goals.

The process of goal setting should become a group process in which the participants feel that they are an integral part of the process and plans. Motivation gives a feeling of doing what people want to do and helps the participants to believe that they are working at something of value. It makes them feel they are a part of the organization rather than merely working for it.

CHAPTER IV

THE PROJECT

This chapter describes a project of training local officers in the Rochester, New York Seventh-day Adventist church. The leaders of this church were involved in a twenty-two week course aimed at developing their skills in exercising local leadership. It was anticipated that as a result of this training they would help to revitalize congregational life.

Specific objectives were set up to measure the overall purpose of the project. These included:

1. An increase of at least 10 percent in church membership through baptism and profession of faith.
2. An increase of at least 10 percent in attendance both in Sabbath School and church service.
3. An increase of at least 10 percent in the number involved in direct witnessing activities in accordance with their gifts.
4. An exhibition on the part of officers of a clear understanding of their duties, as described in the church manual, would help to make the church organization more efficient.
5. The formation of an interdepartmental planning

council where leaders of each department could meet regularly to coordinate efforts.

6. A report system where participants could report significant positive attitudes toward the training project.

Preparation

Elton Trueblood, highly respected Quaker scholar, in describing the church of the future once said: "It will definitely take the shape of the mini-seminary."¹ Along this line, Ellen White says

that which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,--talent that can be educated for the Master's use. There should be a well organized plan for the employment of workers to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed.²

Both statements suggest the need for a training program for local church leaders to teach them how to successfully design and implement a program of activities in their church. The training program need not be elaborate. It only needs to be functional and should be tailor-made for the needs and goals of the local church.³

¹Faith Action Advance Document, North American Division (Washington, D.C.: General Conference of SDA, July 1982), p. 1.

²Ellen G. White, Christian Service (Washington, D.C.: General Conference of SDA, 1942), p. 58.

³Kenneth Van Wyck, "Organizing Laity for Outreach," The Pastor's Church Growth Handbook, ed. by Win Arn (Pasadena: Church Growth Press, 1979), p. 31.

It is also generally accepted that the church functions best when it helps its own members discover their identity and role in the mission of their local church. For all of these purposes, the project was undertaken.

The ground work included four steps:

1. Study of the book of Acts with the purpose of becoming familiar with the activities of the early church and understanding the concept of leadership as practiced by apostles and elders.
2. Careful study of the statements of Ellen White that pertained to the topic.
3. Investigation of some current literature and other materials related to the topic.
4. Study of the class notes from the courses taken in the Seminary relating to the subject.

Study of the Book of Acts

Study reveals that the book of Acts supports the fact that the church as a whole body must participate in church growth which includes evangelism and edification. Figures 2 and 3 show the way that Gene Getz classifies activities included under these two headings.

Thus a study of the book of Acts suggests that local churches were greatly responsible for the growth and edification of their congregations. Studying this book gives fresh insights into (1) leadership style, (2) purpose and objectives of the church, and (3) role and functions of the local church.

EVANGELISM

ACTIVITY AND DIRECTIVES

RESULTS AND OBJECTIVES

ACTS

Declaring	They had favor with all the people (2:47).
Speaking	Many believed (4:4).
Teaching	The people held them in high esteem (5:13).
Proclaiming	The Word of God kept on spreading (6:7).
Preaching	The number of disciples continued to increase greatly (6:7).
Testifying	Many of the priests were becoming obedient to the faith (6:7).
Witnessing	The multitudes were giving attention to what was said (8:6).
Exhorting	
Praising Reasoning	They spoke in tongues (10:45).
Refuting	A large number turned to the Lord (11:21).
Explaining	The people kept begging that these things might be spoken to them the next Sabbath (13:42).
Demonstrating	
Giving evidence	Nearly the whole city (Pisidian Antioch) assembled to hear the Word of God (13:44).
Persuading	They made disciples (14:21). Some were persuaded (17:4). Received the Word with great eagerness, and examined the Scriptures daily to see whether things were so (17:11).

Fig. 1. Aspects of Evangelism

SOURCE: Gene A. Getz, Sharpening the Focus of the Church (Chicago: Moody Press, 1974), p. 306.

EDIFICATION

ACTIVITY AND DIRECTIVES

RESULTS AND OBJECTIVES

ACTS

Baptizing	Were of one mind (2:46).
Teaching	Taking their meals together with gladness and sin- cerity of heart (2:46).
Fellowshipping	Were of one heart and soul (4:32).
Breaking Bread	Enjoyed peace (9:31).
Praying	Were being built up (9:31).
Praising God	Brought great joy to all the brethren (15:3).
Encouraging	Rejoiced because of its (the letters) encourage- ment (15:31).
Reporting	The churches were being strengthened in the faith (15:32).
Exhorting	The word of the Lord was growing mightily and prevailing (19:21).
Establishing	
Admonishing	

Fig. 3. Aspects of Edification

SOURCE: Gene A. Getz, Sharpening the Focus of the Church (Chicago: Moody Press, 1974), p. 306.

Study of Ellen White Statements

The grouping and study of Ellen White's statements were limited to the areas of leader responsibility and purpose and ministry of the church. Because this project emerges from my own Seventh-day Adventist ministry and is designed to benefit the SDA church, Ellen White writings are considered most significant.¹

¹Don F. Neufeld, "Ellen G. White," Seventh-day Adventist Encyclopedia, 1976, 10:422-424.

The statements collected are not a complete collection of the topics mentioned above but only highlights of those pertaining to this subject, those that contribute to the development of the topic discussed. A copy of the statements was provided to each church leader. (See appendix A.)

Study of Current Literature and Other Materials

The study of current literature and other materials was not extensive. Materials chosen were those closely related to the project in the Rochester church.

The list of materials (books, journals, class notes), while not exhaustive, is reasonably comprehensive and fairly representative. Statements were selected from some of these materials with the purpose of helping to formulate a form and framework of the project. The grouping of these statements also serves as a guideline for the framework of the project and helps to initiate exploration of other additional materials without breaking it from the subject. (These statements, as prepared for this project, may be found in appendix A.)

Review of Class Notes

The class notes from my own Seminary studies were studied and grouped in the same manner as those of current literature and other materials. Those materials were classified by content and date. They were for my

personal benefit and were not given to those who participated in the project.

Finally, in preparation of the study, the following words of Ellen White were seriously considered:

Leading men should place responsibilities upon others, and allow them to plan and devise and execute so that they may obtain an experience. Give them a word of counsel when necessary, but do not take away the work because you think the brethren are making mistakes. May God pity the cause when one man's mind and one man's plan is followed without question. God would not be honored should such a state of things exist. All our workers must have room to exercise their own judgment and discretion. God has given men talents which He means that they should use. He has given them minds, and He means that they should become thinkers, and do their own thinking and planning, rather than depend upon others to think for them.¹

Initiation

In initiating this project, it was important to inform the local church board and secure the cooperation of its members. They needed to understand how the program could benefit the church and needed to accept it as "their program," if there was to be any hope of its success. Also it was essential that the members of the board become very much involved in the program if it were to revitalize the life of the church.

The church board had to understand that the implementation of the project was biblical and an integral part of church life in order for leaders to be

¹Testimonies to Ministers and Gospel Workers
(Mountain View, CA: Pacific Press Publishing Assn., 1923), p. 302.

more effective in the ministry of the church. The following passage was appropriate:

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed. Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock. And when the chief Shepherd is manifested you will obtain the unfading crown of glory. (1 Peter 5:1-4)

It was made clear to the board that the program in this project was not "the only" program of the year but would be a part of the total program of the church. In other words, this program would be within the framework of the activities of the church.

It was significant for the board to understand that the whole program was not for the purpose of personal academic achievement of the pastor, but a part of the overall evangelistical outreach plan of the church.

The introduction to the plan came two months before the beginning of the actual training program (seminar) in June 1981. It took place during two consecutive church board meetings (held once a month) in April and May 1981. The nature, concerns, and purpose of the project were explained. This idea was not entirely new to the board members since in previous board meetings, an effort had been made to explain the nature and intention of the project with each church officer.

Explanation of the program at the board meeting

included: (1) the schedule of seminars and classes, (2) the content of the program, and (3) the suggestion that the participants be limited to the church officers.

Other concerns were discussed in order to maintain a relationship and understanding between pastor and laity in the development of the project. Those concerns were:

1. The church should be informed and be aware that academic involvement in this program was an integral part of the ministerial growth of the pastor (myself) to enhance his service to the church.

2. The church should be assured that the academic aspect of this program was clearly secondary to the spiritual aspects and service of the pastor to his congregation.

3. The church should be informed and assured that the project was approved and endorsed by the local conference administration.

4. Implementation of the process for the project should be carefully integrated into regular church activities thus avoiding turning the church into an experimental program.

5. As far as possible, the program should be conducted within the normal routine of pastoral functions. Great care should be exercised to avoid making the theme of the project the only topic heard while the

program was in process. Other church activities should not be slighted.

6. The pastor should work closely with the leaders of the church in every step of the process. They must know that this was not just another program of the pastor but a procedure designed to equip them in their respective calls of duty, to enhance the life of the church, and to facilitate the training of other members.

Finally, the leaders were also informed that they were free to make suggestions and even to reject any part of the presentation they felt to be unrealistic or unadaptable to local needs and setting, not in harmony with the spiritual interest of the church, or unbiblical. The church would be under no obligation to demonstrate loyalty to the pastor by accepting the project--or any one part of it. Leaders were assured of the support and understanding of the pastor at any point where they might disagree. Open lines of communication and negotiation were an essential part of the relation between the pastor (myself) and the church.

The Program

The program for the accomplishment of the project included the following activities:

1. The Sabbath morning services during the first month.
2. The Wednesday night prayer meetings for two months, in which the "ministry" of the church and the

purpose of the spiritual gifts was studied.

3. The church board meetings held once a month to briefly inform and consult about the process and impact of the program on them and on the church.

4. Two-hour afternoon seminars on the first and third Sabbaths of each month. (The secretary's reports of the attendance at these meetings appears in appendix B.)

The flow of these activities is shown in the time-table in appendix B. A detailed description follows:

First Month--June 1981

Three sermons¹ were presented in June 1981 with the following topics:

1. "What Is a Church?"
2. "The Ministry of the Church"
3. "The Ministers of the Church as Servant Leaders." The presentation of these sermons was aimed at the leaders and the church as a whole.

The purpose was to increase the understanding of church members of their respective role functions in the context of church ministry and also to awaken their sense of accountability and responsibility to serve the church.

After the presentation of the last sermon, the first afternoon seminar was held for church officers.

¹See appendix A

It focused on the discussion of the materials of the sermons. Discussions were continued during the Wednesday prayer meetings with additional Ellen White statements pertaining to the topic introduced. The presentation and discussion during the prayer meetings were carefully designed to be a spiritually uplifting experience as a regular prayer meeting activity of the church and not conducted solely for the purpose of the project exercise. Supplemental materials¹ were presented.

Topics for prayer meeting were as follows:

1. "What Is a Church?"--First and second week of June.
2. "The Ministry of the Church"--Third and fourth week of June.
3. "The Ministers of the Church"--Second and third week of July.
4. "The Servant Leader"--Fourth week of July.

Second Month--July 1981

The training seminar was limited to the church officers and was held in a classroom setting participants seated in a square. This arrangement was purposely designed to allow interaction among the participants.

The seminar was held in the afternoon of the first and third Sabbaths of the month for eleven months. Each session was limited to two hours, but on several

¹See appendix A

occasions the meetings went beyond the set time. (The secretary's report recording the attendance of each session is in appendix B.)

First Sabbath

The discussion and presentation in the seminar centered around the concept of leadership in the NT, and fundamental to this concept was diakonia. The participants were introduced to the meaning and function of the word diakonia which undergirded the concept of leadership. Discussion in the seminar included:

1. Jesus as the head of the body.
2. The similarity of the term "body" and "church" according to Paul. References for this purpose were Eph 1:22,23 and Col 1:9.
3. The function of the body and the unity of the body according to Rom 12.

Third Sabbath

The pastor's presentation focused on "Jesus as the Leader." Examples and style of leadership were studied with references to the NT dealing with the topic in two general areas:

1. Jesus came to serve--Luke 15:29
2. Jesus came to save--Luke 19:10

This presentation was aimed at clarifying the role of Jesus as an example to be patterned by leaders of the

church in their respective role functions to serve and to save.

Third Month--August 1981

First Sabbath

The study focused on the activities of the early church. The discussion included the topic of church organization in the NT setting. The book of Acts was used to support the importance of church organization at the local level.

Third Sabbath

The presentation revolved around the relationship between the NT concept of "servant" and the leaders of the local church. Areas emphasized in this presentation were:

1. Who are the servants?
2. What is the role function of a "servant?"
3. To whom is he accountable?

It was emphasized that both pastor and church officers are servants of God and the church. However, the pastor's role is that of a leader of servants. In his dynamic witness, both in personal and public evangelism, his role may also differ from that of the church officers.

Fourth Month--September 1981

First Sabbath

Church management was the topic occupying the seminar presentation. The differences between manage-

ment and leadership were discussed using the following outline:

1. Leadership is quality.
Management is science and an art.
2. Leadership provides vision.
Management supplies realistic perspectives.
3. Leadership deals with concepts.
Management relates to function.
4. Leadership exercises faith.
Management has to do with fact.
5. Leadership seeks for effectiveness.
Management strives for efficiency.
6. Leadership provides direction.
Management stresses coordination of available resources.

Third Sabbath

The meeting was divided into two clearly separate parts. The first dealt with authority, the second with attitude. The meaning of authority in the context of the role function of a servant-leader in the church was discussed. The reference in Matt 28:18-20 was used as a biblical model to clarify the line of authority; the purpose and objective of this authority is directed by the ultimate authority who is God Himself.

The attitudes of church leaders were discussed using the following outline:

1. Our attitude at the beginning of a task will

affect its successful outcome more than anything else.

2. Our attitude toward life determines life's attitude toward us.
3. Our attitude toward others will determine their attitude toward us.
4. Before a person can achieve the kind of life he wants, he must think, act, walk, and conduct himself in all of his affairs as would the person he wishes to become.
5. The higher you go in any organization of value, the better the attitude you'll find.
6. Hold successful, positive thoughts in your mind.
7. Always make a person feel needed, important, and appreciated and they will return the same to you.
8. Part of a good attitude is to look for the best in new ideas and look for good ideas everywhere.
9. Don't broadcast personal problems. It probably won't help you, and it cannot help others.
10. Don't talk about your health unless it is good.
11. Radiate the attitude of well-being, of confidence of a person who knows where he is going.
12. Treat everyone with whom you come in contact as highly and beautifully important.¹

Fifth Month--October 1981

First Sabbath

The presentation centered on the role functions,

¹Engstrom, p. 104.

jurisdiction, and objectives of the church's components which included

1. The board of elders
2. The board of deacons
3. The board of deaconesses
4. The Sabbath School departments
5. The Personal Ministries department
6. Community Services
7. Youth Work

The Manual for Church Officers¹ was used as a guide in this presentation. The functions and responsibilities of the officers enumerated above were described and clarified from the manual prepared by the Ministerial Association of the General Conference of Seventh-day Adventists to meet the needs of the local church. Study and discussion of the pertinent passages from this Manual showed that not all the leaders fully understood the jurisdiction and objectives of their respective departments. The presentation increased the understanding of the participants about the objective and purpose of the departments in the church.

Third Sabbath

The session continued the presentation of the previous topic and emphasized specific role functions of specific departments in the church.

¹Manual for Church Officers (Washington, D.C.: Ministerial Assn., General Conference of SDA, 1978).

Sixth Month--November 1981

First Sabbath

The presentation focused on the programs and the operational objectives of each department. Not all the departments listed in the Church Manual were discussed since the church did not operate some of the departments.

For this purpose, the Faith Action Advance document was used as a guide. This document was studied with specific emphasis on the material related to the functional departments in the church. The presentation was based on three principles:

1. Every responsible person is to involve others to carry the responsibilities of the church's assigned program.
2. Every unit organization is to be of service to its target population.
3. The local church is the basis of organization and focus of all activities.¹

Third Sabbath

Continuation of the previous presentation revolved around the respective functions and objectives of the departments in relation to the suggestions in the Faith Action Advance document took place. The areas presented for discussion were:

1. Spiritual preparation

¹Charles Bradford, "Bradford on Evangelism," Ministry, April 1982, p. 8.

2. Spiritual leadership
3. Concept of Church
4. Meaning of Ministry
5. Spiritual Gifts
6. Implementation
7. Follow-up

Seventh Month--December 1981

First Sabbath

During the seminar, the focus was on the subject of spiritual gifts. The presentation of spiritual gifts in this section of the program was aimed at clarifying the general principles and purposes of the gifts in the NT church and relating this information to the purpose of the gift in the modern church.

The study of this subject was not specifically geared to the purpose of an "in depth" theological study of the gifts or processes for the discovery of gifts. In this presentation, it was anticipated that the leaders could see the conceptual relationship between the functional objective of the gifts in the NT church and the functional objective of the gifts in the church today.

The presentation on this subject was based on Eph 4:7-12. The contents of this passage were studied according to the outline in figure 4 taken from Bruce Johnston, president of the Idaho Conference of SDA.

THE ASCENDED CHRIST

THE ASCENDED CHRIST

gave

gave

APOSTLESPROPHETSEVANGELISTSGIFTED PERSONS
(to the church)PASTOR-TEACHERS
with a view toEQUIPPING THE SAINTS
with a view toTRAINING INDIVIDUALS
toWORK OF MINISTRY
with a view toSERVE PEOPLE
inBUILDING UP BODY
with a view toWINNING AND CONFIRMING
SOULS TO THE CHURCHCHRISTIAN MATURITYin preparation for
THE SECOND COMING

Fig. 4 An outline of Ephesians 4:7-12

Third Sabbath

The seminar continued the study of the gifts and variety of the gifts using these references:

1. Rom 12:6-8
2. 1 Cor 12:8-10
3. 1 Cor 12:28
4. Eph 4:11

During this presentation, spiritual gift descriptions and definitions¹ were provided for each participant.

¹See appendix B

Eighth Month--January 1982

First Sabbath

The presentation and general discussion addressed the identification of one's gifts. For this purpose, a spiritual gifts questionnaire¹ was provided for each of the participants.

Before the church officers filled in the questionnaire, the pastor briefly informed them about the procedure and other matters related to the score column. Instruction preceding the exercise was important since some of the participants were not familiar with the procedure and did not know how to rate their abilities. Sufficient time was provided for deliberation in determining the scores/points related to their gifts.

The second part of the session was used to tabulate the scores. The participants did this themselves.

Third Sabbath

The results of the questionnaire were discussed; the procedure included four steps.

1. Report of each participant about his/her score.
2. Efforts made to identify individual gifts.
3. Opportunity for discussion of gifts.
4. Conclusion with pastor emphasizing the pur-

¹This questionnaire was part of the materials prepared by Bill Liversidge, Ministerial Secretary of South-western Union. A copy appears in appendix B.

pose of the gifts which must be translated into action.

During the presentation on the subject Spiritual Gifts, materials from A Series of Studies on Spiritual Gifts by Hal Thomsen was used.¹ The contents of this eighty-page book provided exercise sheets suitable for use in a seminar setting. The sequence of materials in the book was extremely helpful in aiding the participants to understand the meaning and purpose of the gifts.

Ninth Month--February 1982

First Sabbath

The seminar subject was the importance of setting priorities and having operational goals. To achieve this purpose, the seminar was divided into three stages:

1. Presentation of the need of knowing the priorities of the church and developing operational goals.

2. Measuring the health of the church by comparing the symptoms of the healthy and the unhealthy church. A list of statements² was provided to help the participants to identify the differences between the two kinds of churches.

3. Discussion centered on the reaction to the questions. In this discussion, the participants were able to identify some of the symptoms of the healthy church.

¹Thomsen, A Series of Studies on Spiritual Gifts (Deer Park, CA: n.p., 1981).

²See appendix B

Unhealthy church--a. unclear goals

b. resistance to change

c. unclear roles and responsibilities

Healthy church--a. clear goals

b. response to goals

c. team-oriented leadership

d. open to change

Third Sabbath

Time during this session was devoted to an exercise called "church objectives survey," with a questionnaire¹ provided for each participant. The purpose of this exercise was:

1. To increase the confidence of the leaders in their ability to design or focus on the priorities of the church that eventually could become the objectives of the church.

2. To help participants identify the priorities that would activate or revitalize their role of leadership and the church as a whole.

The handout listed programs and activities and asked that they be prioritized. To assure full involvement in filling out the handout, the pastor assured participants of the freedom to respond to as many questions as they could, and that no one would be wrong in his/her choice of answers.


¹See appendix C

It was also important here to assure the participants that the purpose of this exercise was not to pass judgment on the various abilities of the participants, but that it was an effort to pool all the suggestions into a composite statement of the objectives of the church.

Tenth Month--March 1982

First Sabbath

The topic of this seminar was organizing priorities and objectives of the church. The presentation was aimed at clarifying some of the priorities of the church that would be formulated into objectives. This presentation was divided into four stages:

1. An issue - - - - -
 2. A problem - - - - -
 3. An opportunity and challenge - - - - -
 4. A need - - - - -
- 
- AREAS OF
CONCERN

It was not hard for the participants to picture what the priorities and objectives were since the above presentation, which was followed by a discussion, was a spin-off of the previous exercise in setting priorities and objectives.

After the presentation and discussion of issues, the participants were asked to address themselves to the areas of concerns of each functional department in the church. Studying and recognizing these areas of concern

was a prelude to setting objectives for the functional departments.

The next portion of the meeting was devoted to finalizing the formulation of the objectives of the church which would include the functional departments of the church.

To effectively achieve this purpose, a suggestion was made to group all the functional departments into four divisions. This suggestion was adopted to avoid splitting the participants into groups too small to be effective. Dividing the participants too thinly would have created an imbalance of expertise needed in the groups. So all the departments were divided into these sections:

1. Sabbath School and Personal Ministries
2. Evangelism (Personal and Public) and
Community Services
3. Youth and Education
4. Leadership, Stewardship, and Finance

The next step was to divide the participants into four groups which would be assigned to formulate the objectives for each division. Preliminary instruction was given on the procedure of setting the objectives. Instructions included:

1. Avoid wordy or compounded statements.
2. Choose realistic objectives
3. Follow the guide-lines provided and

explained during the presentation of the subject on setting priorities and objectives.¹

4. Select a group coordinator who can:
 - a. coordinate the meeting
 - b. stream-line the discussion so as not to get side-tracked.
 - c. control the time.

5. Plan to hold group meetings during the week if more time is needed.

Third Sabbath

The time was devoted to the report from each group. The agenda for the meeting outlined the following activities:

1. Preliminary--opening by the pastor
2. Reports from each group on the results of their work
3. Open discussion which revolved around:
 - a. clarification of certain statements
 - b. corrections--to achieve good phraseology and a composite statement
4. Reading of the statement of objectives of each department in the following order:
 - a. Sabbath School
 - b. Personal Ministries
 - c. Personal Evangelism

¹See appendix C

- d. Public Evangelism
- e. Church Evangelism
- f. Stewardship
- g. Finance
- h. Youth
- i. Education
- j. Leadership

Eleventh Month--April 1982

First Sabbath

The objectives and operational goals for each department,¹ prepared the previous meeting, were reviewed. The purpose of the discussion was to permit further input from the leaders to clarify any ambiguities.

The objectives and operational goals were printed on a large piece of paper (3'x5') and posted on the wall in the classroom where everyone could see and compare. Minor additions and corrections were made. At the end of the meeting, the pastor thanked the participants for a job well done.

Third Sabbath

This session consisted of a general review of the contents and purpose of the whole exercise. A brief presentation followed by discussion covered these areas:

1. Developing spiritually vital church members

¹See appendix C

2. Expanding educational ministries in the local church
3. Performing Christ's work in the community
4. Sharing Christ's work in the community
5. Extending our mission throughout the world
6. Making our church life more productive and efficient through improved operations

Twelfth Month--May 1982

First Sabbath

No formal presentation was made, but the topic and discussions were improvised by the church officers participating revolving around their impressions and the effect of the exercise on their respective departments. Determination to chart their own course was again reaffirmed by consensus.

Third Sabbath

This session continued the discussion of the first Sabbath of the month. The discussion was based upon the experience gained from the whole exercise for the project and strongly reflected the input of the exercise. Most of the points made were based upon what was discovered, experienced, and learned during the process of the exercise. The most important part was the consensus that the local church is able to chart its own course.

An opportunity was given to each participant to reflect briefly on what they would like to do in

in the coming year as a result of what they had learned.

Summary

The experience during the implementation of the program over twelve months consisted of:

1. Three sermons
2. Weekly prayer meetings for two months
3. Twenty-three seminars for church officers

The purpose was to help the church officers to exhibit a clear understanding of their duties as described in the Church Manual which would help to revitalize congregational life in the areas of:

1. Leadership style
2. Church organization
3. Planning and achieving realistic goals
4. Evangelism
5. Worship services

Topics discussed in order to help achieve the above objectives were:

1. The function and objectives of the church
2. The ministers as servant leaders
3. Diakonia
4. Role function of the church officers
5. Management and leadership
6. Spiritual gifts
7. Management by objectives

Chapter 5 contains an evaluation of the process.

CHAPTER V

RESULTS, EVALUATION, AND RECOMMENDATIONS

This chapter discusses (a) general results in the areas of attendance at Sabbath School, church service, communion service, and members' involvement in church activities in relation to their willingness to participate and serve according to their gifts; (b) evaluation centering on the reaction of the church officers, members, and the pastor regarding the training program and its impact, and finally (c) recommendations based on the experience at the Rochester SDA church.

Results

Some of the impact of the program is illustrated in figure 5. The sources used to construct this graph are (a) pastor's monthly report, (b) church clerk's report, (c) lay activities report, and (d) church treasurer's report.¹ Figure 5 reflects the progress of activities from March 1981 (two months prior to the training program) to May 1983 (almost a year after the program). Figure 6 is a before and after comparison of data presented in figure 5.

¹Sample of the reports are in appendix C.

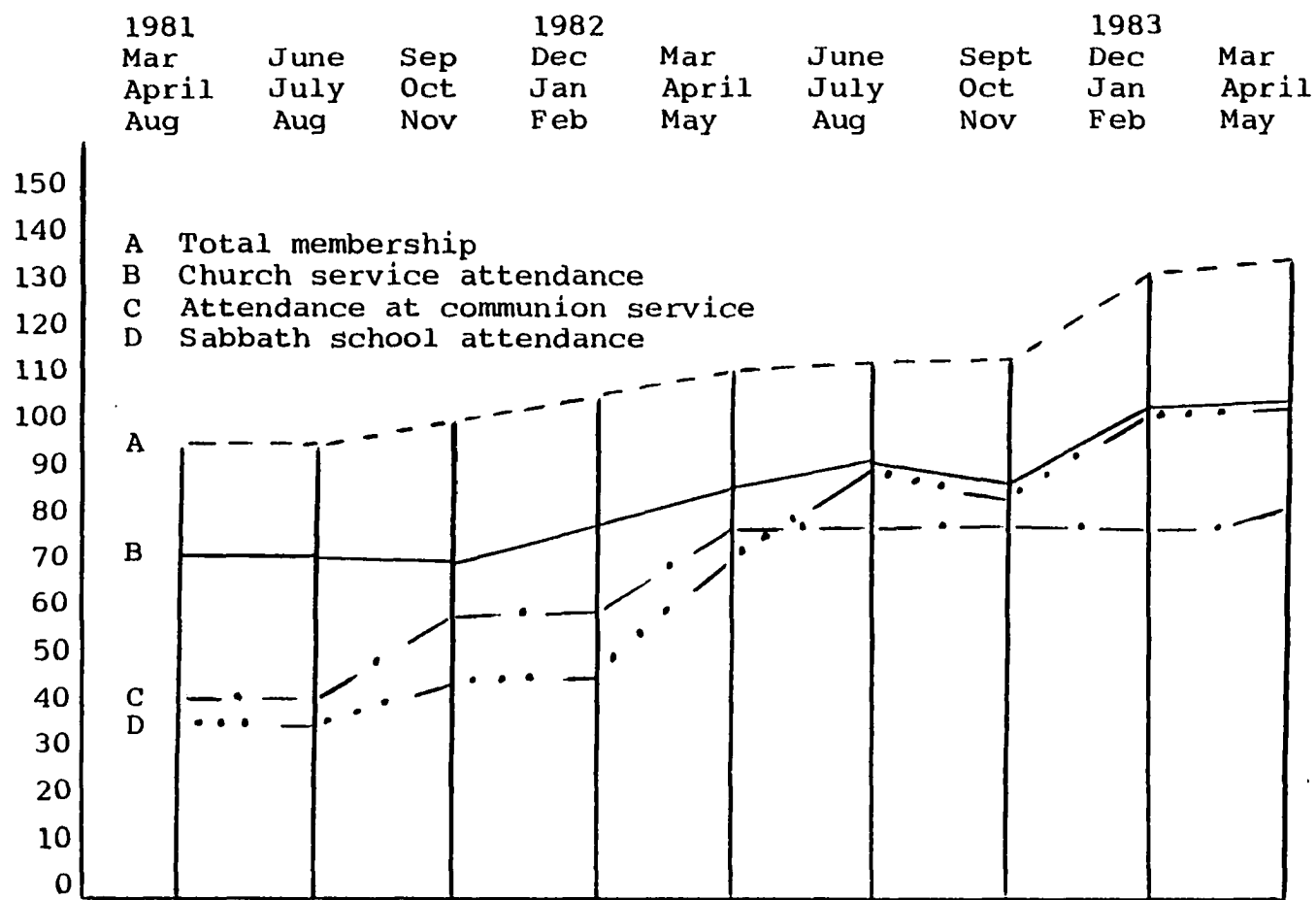


Fig. 5. Membership and Attendance: 1981-1983.

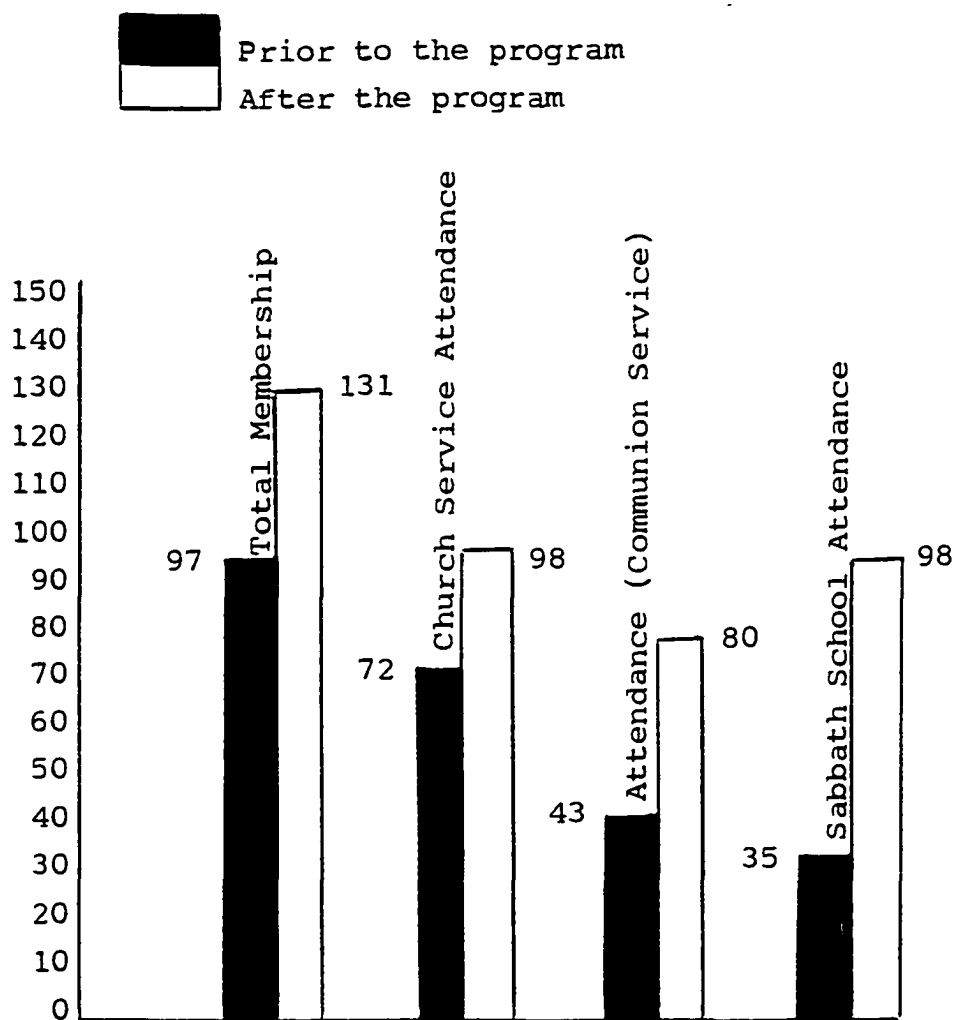


Fig. 6. A Comparison of Membership and Attendance: 1981-1983.

The total membership shows an increase of about 35 percent or thirty-four members. Of the thirty-four who joined the church, twenty-six came through baptism and profession of faith--about 26 percent growth.

Sabbath School attendance, including those who attended the Sabbath School classes, shows an increase of about 88 percent. Church attendance shows an increase of 36 percent. This figure represents attendance at the beginning of the church service. Attendance for the communion service doubled in the period under consideration.

Member participation in church activities is shown in figure 7. At the beginning of the period there were nine persons involved in administration (elders, head deacon, head deaconess, Sabbath School superintendent, etc.); at the end of the period there were 16 persons involved in this type of work. From eight, the number of Sabbath School teachers more than doubled to seventeen. The attendance at Fellowship dinners climbed from an average of 45 to an average of 85. The number of members involved in outreach (mostly giving Bible studies) doubled from 30 to 60. Whereas at the beginning of the period about twelve members took part in maintenance activities, at the end of the period nearly four times that many were taking part in the care of the church building.

When some were asked why they participated in

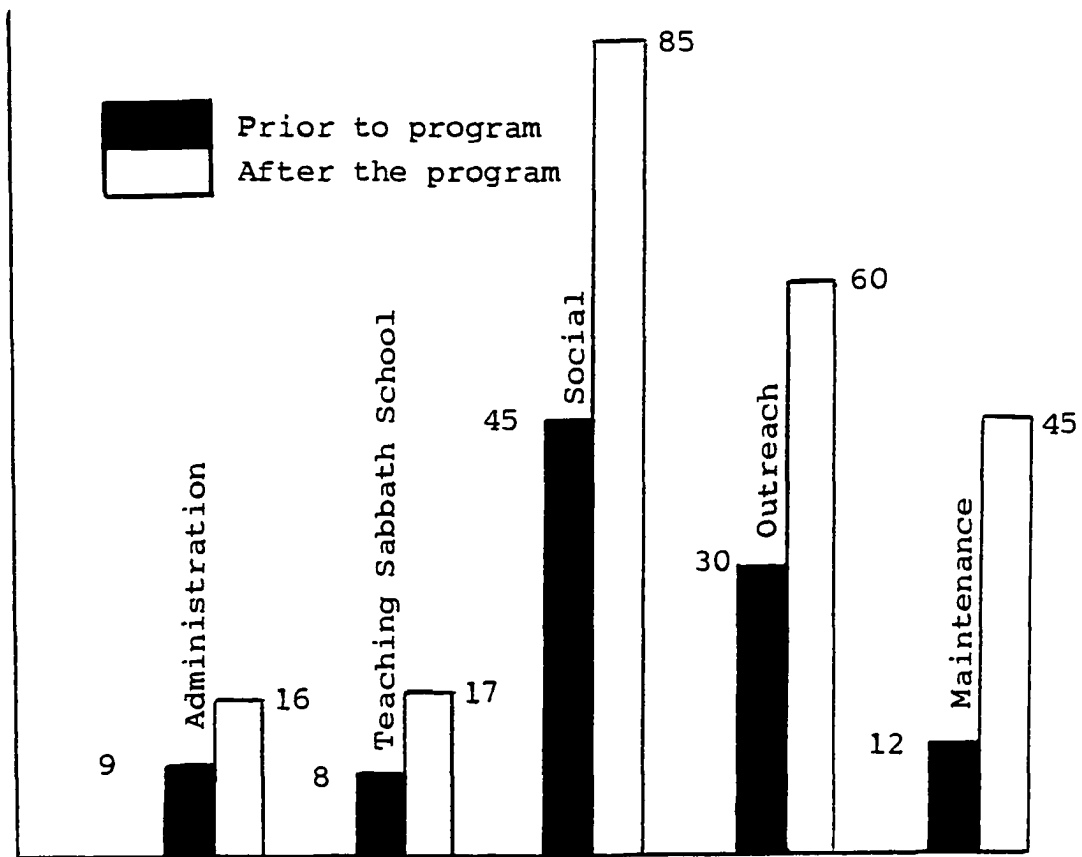


Fig. 7. Member Participation in Church Activities: 1981-1983.

the activities, members gave different answers. Each felt that whatever activity he or she was able to do was significant for the total growth of the church. They further stated they no longer need to be ashamed of what they could not do as long as they were doing what they could do, however small. Perhaps more got involved when they knew that the growth was affected not only by those who could give Bible studies, preach, or teach the Sabbath School lesson, but also by those who could work quietly behind the scenes.

Evaluation

Evaluation of the project includes the opinions of members, church officers, and the pastor. Obviously, much of this evaluation is subjective. However, comments and opinions expressed seem to represent the genuine feelings of those involved.

Church Members

Evaluation from church members directly from members who gave their personal comments and also from reports made by church officers. By looking at the statistics of church attendance, participation in the program and activities of the church, one can say that the whole exercise of the program helped to revitalize the life of the church. Opinions expressed give insight into members' feelings.

One example of comments made is interesting.

"The church service begins and ends on time." Perhaps the most important part of this statement is not only that the service starts on time, but that it stops on time. This makes it possible for members to plan activities for the whole Sabbath knowing that church finishes at 12:30 p.m.¹

The fact that the church begins and ends on time affects the attendance of the church. Some say, "I can now bring my friend since I can tell him that church will quit on time." The ability for the church to operate in a planned "length of time" was not due to the church board or the pastor's insistence. It results primarily because the leaders and participants have a clearer understanding of their respective function and of what they had to do and say. It makes them feel responsible for their allotted time. It also became clear to them that their function should not be focused on their office but on the objective which would fit the total framework of the church program.

Another comment was on the increased attendance at the Sabbath School classes. When teachers were asked why the attendance had increased, the general reason given was: "The change in the method of teaching." Instead of preaching with the teacher doing all the commenting and answering, there were questions and partici-

¹Sabbath School begins at 10 a.m.; church service begins at 11:30 a.m. and terminates at 12:30 p.m.

pation from the members of the class. All three adult Sabbath School classes were involved. The increase of the adult Sabbath School classes automatically increased the attendance in the children's divisions. Parents brought their children when they came to Sabbath School and church. One member said of the new style, "the class is interesting; I am able to make comments and also to ask questions."

The increase of involvement in church activities included participation in church leadership programs, both social and spiritual. The conclusion was that there were more activities in the church, and more people were willing to do things for the church.

One comment from a member came in the form of a question. "Even though I cannot give Bible studies and can only cook or prepare food for a social event, am I just as important as the one who gives Bible studies?" This question reflects a general and traditional impression that only those who are eloquent and can give Bible studies are doing God's work. This program helped members to realize all gifts are necessary for the building of the body. The presentation and study of the spiritual gifts perhaps has helped to change the attitude of the church. Instead of only a few performing special tasks, now everybody is doing something.

Church Officers

Church officers responded well to the whole

training program. The leaders decided to have a leadership seminar once a month chaired by the pastor. This takes place right after the fellowship dinner on the first Sabbath of each month. Each participant felt that continuing education was significant for growth in leading the church. During the meeting, reports from each department are discussed and new methods and approaches are explored. The change in the congregational life of the church originated in the fact that everyone had a part and could positively affect the growth of the church.

Pastor

The overall impact of the training program was positive, both for the pastor and the members. However some difficulties did come up.

Positive aspects

Three positive factors were prominent. Members are willing to serve and to do more when:

1. They know that they are asked and allowed to do what they can do and not what they cannot do. It should be the effort of pastors or leaders to support and help members in areas of their abilities.

2. They know that what they are doing and what they can do is significant in the total growth of the church.

3. They know that all church activities are well organized and will stay within the projected length of time. When more people design and plan the program, it

is "our" program and no longer "his, hers or my" program anymore. This feeling increases, contributes to increased attendance.

Negative aspects

A few facets of the program need attention, adjustment, and perhaps further study. Three points were prominent:

1. Conflict in plans and programs became more evident because of the increase in suggestions, and programs, and people who were involved.
2. Competition among leaders and other designers of plans and programs was ever present. Though it was not serious, it did create problems.
3. Those who had been the traditional leaders of the church felt somewhat less wanted because their power was threatened.

These three areas of concern are perhaps the natural byproducts of growth in the church. The leadership seminar held once a month can perhaps help to minimize these negative aspects.

Recommendations

The whole experience of the training program had a positive impact on the church. What happened during the training program indicates that it would be better to limit the program to about six months and to simplify the content and materials presented. It also suggests

that a brief training program every year (possibly four Sabbath afternoons) would be beneficial if presented when new officers assume their leadership responsibilities.

The pastor has to prepare the church for the program, become familiar with the structure of the program, and understand the materials to be used. He is to portray himself as a person who believes in what he is trying to accomplish and has a good grasp of the topics. However, his role as the expert in the field should not be a "one-man-show" approach as that would defeat the purpose of the program.

The learning process did not end after the implementation of the program. In fact the experience opened new challenges for the pastor, the leaders, and the church as a whole. More study must be undertaken to learn how a multi-program can move smoothly without risking destructive competition.

Another problem is how to implement the program that comes from the church hierarchy once the local church has begun to plan its own goals and objectives in harmony with its own setting. This suggests the need for a study by the Conference and Union leaders on how to accomodate their means and expertise to fit the local setting. At the same time the church should always maintain a channel of communication with the higher church levels. The challenge for the church is to always be able to revise the structure of a program which does not

accomplish what it was aimed to accomplish. There will always be the challenge for the pastor to educate, support, or explore ways to help the leaders and members, to do well, not what they are incapable of doing, but what they can do well.

APPENDIX A

Ellen G. White statements

Management statements

Sermons

ELLEN G. WHITE QUOTATIONS

Organization Needed

Testimonies to Ministers, p. 228.

"Oh, how Satan would rejoice to get in among this people and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of regulation and order. In this way license shall not be given to disorderly elements to control the work at this time. We are living in a time when order, system, and unity of action are most essential."

Gospel Workers, p. 486.

"The world is filled with strife for the supremacy. The spirit of pulling away from fellow-laborers, the spirit of disorganization, is in the very air we breathe. By some, all efforts to establish order are regarded as dangerous,--as a restriction of personal liberty, and hence to be feared as popery. These deceived souls regard it a virtue to boast of their freedom to think and act independently. They declare that they will not take any man's say-so; that they are amenable to no man. I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren."

Patriarchs & Prophets, p. 376; Evangelism, p. 93.

"Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel. All who are working for Him are to labor intelligently, not in a careless, haphazard manner."

The Kind of Workers Needed

Testimonies, vol. 5, p. 553.

"The Lord will never accept a careless, disorderly company of workers; neither will He undertake to lead forward and upward to noble heights and certain victory those who are self-willed and disobedient."

Testimonies, vol. 4, p. 412.

"There are men of good ability among us, who, by proper cultivation, might become eminently useful; yet they do not love exertion, and, failing to see the crime of neglecting to put to the best use the faculties with which they have been endowed by the Creator, they settle down at their ease, to remain uncultivated in mind."

Gospel Workers, p. 319.

"You need to become acquainted with the weak as well as the strong points in your characters, that you may be constantly guarded lest you engage in enterprises and assume responsibilities for which God has never designed you."

Testimonies, vol. 5, p. 276.

"Managers are needed in every branch of His work, that it may be carried on with energy and system. If a man has tact, industry, and enthusiasm, he will make a success in temporal business, and the same qualities, consecrated to the work of God, will prove even doubly efficient; for divine power will be combined with human effort."

Testimonies, vol. 7, p. 201.

"The world is watching, ready to criticize with keenness and severity your words, your deportment, and your business transactions. Everyone who acts a part in connection with the work of God is watched, and is weighed by the scales of human discernment. Impressions, favorable or unfavorable to Bible religion are constantly made on the minds of all with whom you have to do . . . Workers who are not diligent and faithful do incalculable harm."

Quality of Leadership

Testimonies to Ministers, p. 366.

"Whatever in our practice is not as open as day, belongs to the methods of the prince of evil."

Early Writings, p. 99.

"God's servants have to deal plainly, act openly, and not cover up wrongs; for they are standing between the living and the dead and must render an account of their faithfulness, their mission, and the influence they exert over the flock of which the Lord has made them overseers."

Testimonies, vol. 5, p. 559.

"There should be strict honesty in all business transactions in every department of the work. There must be firmness in preserving order, but compassion, mercy, and forbearance should be mingled with the firmness."

Testimonies, vol. 7, p. 197.

"Many feel that the line of work they are doing belongs solely to them, and that no one else should make any suggestions in regard to it. These very ones may be ignorant as to the best methods of conducting the work; yet, if one ventures to offer them advice, they are offended, and become more determined to follow their independent judgment. Again, some of the workers are not willing to help or instruct their fellow workmen. Others who are inexperienced do not wish their ignorance to be known. They make mistakes, at a cost of much time and material, because they are too proud to ask counsel."

Planning

Evangelism, p. 94.

"It is essential to labor with order, following an organized plan and a definite object. No one can properly instruct another unless he sees to it that the work to be done shall be taken hold of systematically and in order, so that it may be done at the proper time . . . Well defined plans should be freely presented to all whom they may concern, and it should be ascertained that they are understood. The require of all those who are at the head of the various departments to cooperate in the execution of these plans. If this sure and radical method is properly adopted and followed up with interest and good will, it will avoid much work being done without any definite object, much useless friction."

Evangelism, pp. 652, 653.

"God does not generally work miracles to advance His truth. If the husbandman neglects to cultivate the soil after sowing his seed, God works no miracle to counteract the sure result of neglect. In the harvest he will find his field barren. God works according to great principles which He has presented to the human family, and it is our part to mature wise plans, and set in operation the means whereby God shall bring about certain results."

GOD'S PURPOSE FOR HIS CHURCH

AA 9

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fulness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places," the final and full display of the love of God." (Eph 3:10)

GOD'S MISSION FOR HIS CHURCH

3T 381

"The mission of the church of Christ is to save perishing sinners. It is to make known the love of God to men and to win them to Christ by the efficacy of that love. The truth for this time must be carried into the dark corners of the earth, and this work may begin at home. The followers of Christ should not live selfish lives; but, imbued with the Spirit of Christ, they should work in harmony with Him."

"There are causes for the present coldness and unbelief. The love of the world and the cares of life separate the soul from God. The water of life must be in us, and flowing out from us, springing up into everlasting life. We must work out what God works in. If the Christian would enjoy the light of life, he must increase his efforts to bring others to the knowledge of the truth. His life must be characterized by exertion and sacrifices to do others good; and then there will be no complaints of lack of enjoyment."

MISSION OF THE CHURCH

DA 822

"All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ."

GOD'S EXPECTATION FOR HIS CHURCH

CS 58

"God expects His church to discipline and fit its members for the work of enlightening the world. An education should be given that would result in furnishing hundreds

who would put out to the exchangers valuable talents. By the use of these talents, men would be developed who would be prepared to fill positions of trust and influence, and to maintain pure, uncorrupted principles. Thus great good would be accomplished for the Master."

MISSION OF THE DISCIPLES

AA 28

"The gospel commission is the great missionary charter of Christ's kingdom. The disciples were to work earnestly for souls, giving to all the invitation of mercy. They were not to wait for the people to come to them; they were to go to the people with their message."

AA 19

"The disciples were to go forth as Christ's witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, second only to that of Christ Himself. They were to be workers together with God for the saving of men."

MISSION OF THE TRUE CHRISTIAN

7T 10

"The same intensity of desire to save sinners that marked the life of the Saviour marks the life of His true followers. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master's service. He is moved by an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service."

CHURCH GROWTH, minor matters divert

AA 50

"Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude."

MINISTER'S OBJECTIVES

8T 17

"To the minister of the gospel God has given the work of guiding to Christ those who have wandered from the narrow way. He is to be wise and earnest in his efforts. At the end of each year he should be able to look back and see souls saved as the result of his labors. Some he is to save with fear, "pulling them out of the fire; hating

even the garment spotted by the flesh," "holding fast the faithful word as he hath been taught." Jude 23; Titus 1:9.

MINISTRY, proof of

AA 328

"The conversion of sinners and their sanctification through the truth is the strongest proof a minister can have that God has called him to the ministry."

MISSION OF THE CHURCH

STC 81

"The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. And the obligation rests upon all Christians. Everyone, to the extent of his talent and opportunity, is to fulfill the Saviour's commission. The love of Christ, revealed to us, makes us debtors to all who know Him not. God has given us light, not for ourselves alone, but to shed upon them."

"If the followers of Christ were awake to duty, there would be thousands where there is one today proclaiming the gospel in heathen lands. And all who could not personally engage in the work, would yet sustain it with their means, their sympathy, and their prayers. And there would be far more earnest labor for souls in Christian countries."

"We need not go to heathen lands, or even leave the narrow circle of the home circle, if it is there that our duty lies, in order to work for Christ. We can do this in the home circle, in the church, among those with whom we associate, and with whom we do business."

MANAGEMENT STATEMENTS

The Effective Executive

Peter F. Drucker, Harper & Row, Publishers.

Page 12 - "If the executive lets the flow of events determine what he does, what he works on, and what he takes seriously, he will fritter himself away 'operating.' He may be an excellent man. But he is certain to waste his knowledge and ability and to throw away what little effectiveness he might have achieved. What the executive needs are criteria which enable him to work on the truly important, that is, on contributions and results, even though the criteria are not found in the flow of events."

Page 14 - "But it is the inside of the organization that is most visible to the executive. It is the inside that has immediacy for him. Its relations and contacts, its problems and challenges, its crosscurrents and gossip reach him and touch him at every point. Unless he makes special efforts to gain direct access to outside reality, he will become increasingly inside-focused. The higher up in the organization he goes, the more will his attention be drawn to problems and challenges of the inside rather than to events on the outside."

Page 15 - "An organization is not, like an animal, an end in itself, and successful by the mere act of perpetuating the species. An organization is an organ of society and fulfills itself by the contribution it makes to the outside environment. And yet the bigger and apparently more successful an organization gets to be, the more will inside events tend to engage the interests, the energies, and the abilities of the executive to the exclusion of his real tasks and his real effectiveness in the outside."

The Management Profession

Louis A. Allen, McGraw-Hill Book Company.

Page 36 - "Perceptive Teamwork--The members of the group will have learned how to work together effectively as a group. This will require that each individual has the means of planning and organizing his own work so that he can coordinate

his efforts with those of others; that he can establish cooperative working relationships with others; that he can control his own actions; that he be able to communicate effectively; and that he know how to motivate others so that they want to work with him and do the things that have to be accomplished."

Page 38 - "The members of the group will develop more concern with the welfare others and of the group as a whole because they confirm, in their emotions and their minds, something which, so far, they had assumed or hoped for; that is, they discover that they can get more from the productivity of the group than they can from going it alone. The more the individual sees that he can benefit personally thereby, either psychologically or materially, the more loyalty he will tend to develop toward the group and the more willing he will be to make concessions in favor of the group."

Page 38 - "They recognize that they have potential for greater accomplishment, both psychological and material. As its members become more capable, the productivity of the group improves; the more the total output increases and the members of the group realize, the more they want to share in the increase. The greater the potential reward, the more willing they are to subordinate their personal interests to the needs of the group because they see that in this way they get more out of it for themselves."

How Managers Make Things Happen

George S. Odiorne, Prentice-Hall, Inc.

Page 7 - "More often than competitors or actual opposition from those who have different objectives, the manager who makes things happen finds himself a force called organizational inertia. This inertia takes many forms. The first is the natural tendency of inertia within the manager himself. The tendency to coast along, or to look back 'and see how far I've come' overtakes some managers and they turn into administrators. The truly action-oriented manager seldom spends much time walking around his accomplishments admiring what he's done in the past. He's too often engrossed in getting things moving toward the next higher goal."

"Even when he hasn't this inward desire to taper off his efforts, the action getter finds that he has the heavy responsibility for spurring others to overcome their own inertia. This demands that he have several important capacities. He's got to be able to move projects and people off dead center and get them rolling toward his goals. He's got to generate enthusiasm for these goals so that people adopt them as their own, with the result that they generate enthusiasm on their own part for getting there. He must further instill a desire to excel and do the job fully and without mistakes or faltering."

Page 26 - "Campaigns which are based on pressure, and pep talks that have as their objective the speed-up of effort, are always destined to be followed by a letdown."

Page 27 - "Stagnation in an organization begins with the management and extends outward in peripheral rings to its finances, its plants, its marketing plans, its research and the quantity and sagacity of its staff work, and its community relations."

"For the manager who makes things happen knows how to identify the areas where improvement is needed. The fact that things have been done a certain way in the past isn't justification for doing it the same way in the future. His eye is trained to look at jobs critically, assured before he begins that there is a better way of doing it, a newer system or procedure, or a sharpening of old practices which can be applied. He has a restless desire to see things done better and easier, and he knows that even the best method can be improved if brains and energy are applied to doing it."

The Management Profession

Olan Hendrix, Quill Publication, Distributed by Mott Media.

Page 18 - "Establishing objectives is the work we do to determine goals or targets. Any Christian organization that has been in existence for more than twenty years usually has no goals, just activities.

"The hardest work we have to do in being the head of an organization is determining coopera-

tively meaningful objectives. I seldom meet a pastor who can answer me in a few words, 'Pastor, what is the objective of your church? Why is your church in existence?' You would be surprised how much confusion there is in respect to goals and objectives in Christian work. This, more than anything else, contributes to our ineffectiveness. You can be filled with the Holy Spirit and not have definitive goals in your work."

Page 28 - "It is very easy to substitute sentiment for organizational purpose. It is a fierce battle. Our job, in part, is to lead our followers back to a goal orientation."

The Art of Management for Christian Leaders

Ted W. Engstrom & Edward R. Dayton, Word Books, Pub.

Page 16 - "The organization may have a grand purpose ('witness to Christ,' 'serve mankind,' 'care for the needy'), but too often that purpose is not stated in terms of what we intend to do to accomplish that purpose. One of the major signs of this malady is a large number of committees, departments, or boards that are organized around what they do rather than what task they are trying to complete . . . But after ten years, their original goals become fuzzy and institutional hardening of the arteries sets in."

Page 78 - "Programs are the tasks that the organization is carrying out to meet its goals and objectives. Too often, however, it is possible for a program to be operating without a stated goal. Therefore, the first question of a program audit is 'Are the goals clearly stated, and are they obviously related to the goals and objectives of the organization?' . . . Is the program justifying its existence?"

"More than anyone else, the Christian manager or pastor must be willing to set personal goals and evaluate his own performance, and have it evaluated by others. The setting of personal goals is probably more difficult than the setting of organizational goals."

SERMON 1

"WHAT IS A CHURCH?"

The sermon is based on:

1. 1 Cor 12:4,5,18
 2. Col 1:18
 3. Eph 2:19-22
 4. Rev 12:17
1. Why church? The Lord is the initiator of the church. He is the foundation.
 2. The meaning of the church is not only a building, or organization, but it means--
"The remnant of her seed."
 3. People who come together since they are called by God.
 4. Christ is the head of the church and the owner of a church as well as the author of our salvation.

GOD'S PURPOSE FOR HIS CHURCH

AA 9

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fulness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God." (Eph 3:10)

SERMON 2

"THE MINISTRY OF A CHURCH"

The sermon is based on:

1. Heb 3:1-6
2. 2 Tim 4:1,2
3. Matt 28:19,20
4. 1 Pet 1:23-25

1. For the perfection of the saints through:
 - a. edification of the church
 - b. preaching the gospel of Christ the everlasting gospel
 - c. maturity in doctrine (sound doctrine)
2. Teaching and baptizing - to make the people His disciples.
3. Doing the work of the Master - to seek and save the lost.
4. Gospel to the Gentiles to revive them with His Spirit.

GOD'S MISSION FOR HIS CHURCH

3T 381

"The mission of the church of Christ is to save perishing sinners. It is to make known the love of God to men and to win them to Christ by the efficacy of that love. The truth for this time must be carried into the dark corners of the earth, and this work may begin at home. The followers of Christ should not live selfish lives; but, imbued with the Spirit of Christ, they should work in harmony with Him."

"There are causes for the present coldness and unbelief. The love of the world and the cares of life separate the soul from God. The water of life must be in us, and flowing out from us, springing up into everlasting life. We must work out what God works in. If the Christian would enjoy the light of life, he must increase his efforts to bring others to the knowledge of the truth. His life must be characterized by exertion and sacrifices to do others good; and then there will be no complaints of lack of enjoyment."

SERMON 3

"THE MINISTERS OF THE CHURCH"

This sermon is based on:

1. Eph 1:4-7; 2-10
 2. John 15:15,16
 3. John 17:8-21
 4. 2 Tim 1:8-14
-
1. We are His workmanship
God has a plan for us in His church to bring the glad tidings, to comfort one another with the promise of His coming.
 2. The call of discipleship through baptism.
We are His disciples when we believe His words.
 3. He has chosen us for His ministry.
We are His servants.
 4. Be faithful unto the end for we are all His ministers.

MISSION OF THE CHURCH

DA 822

"All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ."

GOD'S EXPECTATION FOR HIS CHURCH

CS 58

"God expects His church to discipline and fit its members for the work of enlightening the world. An education should be given that would result in furnishing hundreds who would put out to the exchangers valuable talents. By the use of these talents, men would be developed who would be prepared to fill positions of trust and influence, and to maintain pure, uncorrupted principles. Thus great good would be accomplished for the Master."

APPENDIX B

Flow of Activities

Secretary's report of the meetings

List of healthy and unhealthy church characteristics

Spiritual-gift questionnaire--Bill Liversidge

Spiritual-gift definitions

FLOW OF ACTIVITIES						
Month	June	July	August	September	October	November
Week	Sermon #1,2,3	Seminar - - - - - (Seminar began third week of June)				
	(3)	(1) (3)	(1) (3)	(1) (3)	(1) (3)	(1) (3)
	Wednesday Night Prayer Meeting (June & July)					
Week	Board Meeting Session	about the Progress				
	(2)	(2)	(2)	(2)	(2)	(2)
Month	December	January	February	March	April	May
Week	Seminar -					
	(1) (3)	(1) (3)	(1) (3)	(1) (3)	(1) (3)	(1) (3)
Week	Board Meeting -					
	(2)	(2)	(2)	(2)	(2)	(2)

Record of Attendance at Sabbath Afternoon Seminars
June 1981-May 1982

Parti- cipants	June 3	July 1 3	Aug 1 3	Sept 1 3	Oct 1 3	Nov 1 3	Dec 1 3	Jan 1 3	Feb 1 3	Mar 1 3	Apr 1 3	May 1 3
1	✓	✓ ✓	✓ ✓	✓ ✓	✓ ✓	✓ ✓	✓ ✓	✓ ✓	✓ ✓	✓	✓ ✓	✓ ✓
2	✓	✓	✓ ✓	✓	✓	✓	✓ ✓	✓	✓	✓	✓	✓ ✓
3		✓	✓ ✓		✓ ✓	✓	✓	✓	✓	✓	✓	✓
4	✓	✓	✓ ✓	✓	✓	✓	✓	✓	✓ ✓	✓	✓ ✓	✓ ✓
5	✓	✓	✓	✓ ✓	✓	✓	✓	✓	✓ ✓	✓	✓	✓ ✓
6	✓	✓	✓ ✓	✓	✓	✓ ✓	✓ ✓	✓	✓	✓ ✓	✓	✓
7		✓ ✓	✓ ✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
8	✓	✓	✓	✓	✓ ✓	✓	✓ ✓	✓ ✓	✓	✓ ✓	✓	✓ ✓
9	✓	✓ ✓	✓ ✓	✓	✓	✓	✓	✓	✓ ✓	✓ ✓	✓	✓
10	✓	✓ ✓	✓	✓	✓	✓	✓	✓	✓	✓ ✓	✓	✓
11	✓	✓ ✓	✓ ✓	✓ ✓	✓	✓	✓	✓	✓ ✓	✓	✓	✓
12	✓	✓	✓ ✓	✓	✓	✓ ✓	✓	✓	✓	✓	✓	✓
13	✓	✓ ✓	✓	✓	✓	✓	✓	✓	✓ ✓	✓ ✓	✓	✓
14	✓	✓	✓	✓ ✓	✓	✓ ✓	✓	✓	✓	✓	✓	✓
15	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
16		✓	✓	✓	✓ ✓	✓	✓	✓	✓	✓	✓	✓
17	✓	✓ ✓	✓	✓	✓	✓	✓ ✓	✓	✓	✓ ✓	✓	✓
18	✓	✓	✓	✓	✓	✓	✓	✓	✓ ✓	✓	✓ ✓	✓
19	✓	✓ ✓	✓	✓ ✓	✓	✓	✓	✓	✓	✓	✓ ✓	✓
20	✓	✓ ✓	✓	✓ ✓	✓	✓	✓ ✓	✓	✓	✓	✓ ✓	✓
21	✓	✓ ✓	✓	✓ ✓	✓ ✓	✓	✓	✓ ✓	✓ ✓	✓ ✓	✓ ✓	✓ ✓
22	✓	✓ ✓	✓	✓ ✓	✓ ✓	✓	✓	✓	✓ ✓	✓ ✓	✓	✓ ✓
23	✓	✓	✓	✓ ✓	✓	✓	✓	✓	✓ ✓	✓	✓ ✓	✓
24	✓	✓	✓	✓ ✓	✓ ✓	✓	✓	✓	✓	✓ ✓	✓ ✓	✓

MEASURING THE HEALTH OF A CHURCH

An Unhealthy Church

1. Unclear goals
2. Responds to crises
3. Strategy determined by special interest groups
4. Communication: superficial and suspicious
5. Evaluation by tradition and folk wisdom
6. Resistant to change
7. Finances clear only to leaders
8. Leadership personnel divided
9. Unclear roles and responsibilities
10. Some members overworked, some underworked

A Healthy Church

1. Clear goals
2. Responds to goals
3. Strategy is an outgrowth of group process
4. Communication: trustworthy and in-depth
5. Evaluation by biblical norms
6. Open to change
7. Openness with financial matters
8. Team-oriented leadership
9. Job descriptions clearly defined
10. Proportional work loads

SPIRITUAL GIFTS SURVEY

I have experienced this with satisfaction
in my life or this 'fits' my personality..... much some little not
at all

1. Believing God will keep His promises despite conflicting circumstantial evidence.				
2. Studying and discovering new truths for myself.				
3. To give and gain a blessing from visiting people in their homes or in hospitals.				
4. Fitting in easily to a culture different from mine.				
5. To help people learn and retain Biblical truth.				
6. Correctly sensing the long-term implications for right and wrong when an idea is first proposed.				
7. Persuading others to work toward achieving objectives that strengthen the church.				
8. To pray for others at length without thinking about the time.				
9. Enjoy providing food and lodging to those in need.				
10. Finding it difficult to say 'no' when asked to do some church related task that I feel comfortable with.				
11. Verbally strengthening a spiritually apathetic fellow church member.				
12. Managing my money to be able to give liberally to special church needs.				
13. Can accurately recognize what spiritual talents another Christian has or doesn't have.				
14. Able to lead others to decide to follow Jesus as their Lord.				
15. Expecting real miracles to happen in my life when needed.				
16. Acquiring and mastering new principles of Bible truth.				
17. Able to cheer up and comfort someone who is lonely, sick or in prison.				
18. Can relate well to an individual of different ethnic background.				

I have experienced this with satisfaction
in my life or this 'fits' my personality..... much some little not
at all

19.	Able to make difficult Biblical truths understandable to others.				
20.	Can effectively apply Biblical principles to problems I face.				
21.	Can set goals and make sound plans to reach them.				
22.	Maintain a mental or written prayer list and pray regularly for those on it.				
23.	Would rather invite someone home to dinner after church than to be alone or just with family.				
24.	Like to look for ways to assist key leaders in the church.				
25.	Counseling with someone who feels confused and guilty.				
26.	Give freely of my resources to church needs.				
27.	Can look beneath the surface and accurately evaluate people's motives.				
28.	Can tell others about my experience as a Christian in such a way that they want to know more.				
29.	Trusting in the power of God for things that appear impossible to some.				
30.	Spending time studying and reading to better understand God's plan for me.				
31.	Feel a desire to involve myself in helping a member whose faith may be faltering.				
32.	Can look at life from the perspective of someone who grew up under conditions vastly different from me.				
33.	Able to explain the word of God clearly to others.				
34.	Enjoy working out solutions to complicated dilemmas in life.				
35.	Able to lead a group in making decisions together.				
36.	Have prayer be one of my favorite spiritual exercises.				

I have experienced this with satisfaction
in my life or this 'fits' my personality..... much some little not
at all

37.	Able to make strangers feel especially welcome in my home.				
38.	Volunteer to help someone out when I see they could use assistance in something that I am familiar with.				
39.	Restore backslidden members to renewed commitment.				
40.	Be deeply moved when confronted with urgent needs in our worldwide work.				
41.	Can usually see through a phony before his phoniness is clearly evident.				
42.	Finding it easy to initiate or turn a conversation toward talking about Jesus.				
43.	Trusting in the reliability of God when all looks dim.				
44.	Able to distinguish key and important facts of scripture.				
45.	Enjoy visiting a shut-in member to cheer them up.				
46.	Able to adapt my words, appearance and actions in whatever way is most effective to reach someone for Christ.				
47.	Can illustrate Christian concepts in a way people remember and understand.				
48.	Sensing God's leading when making important religious decisions.				
49.	Can steer others through difficulties that sometimes arise when doing church-related tasks.				
50.	Seeing God consistently answer my prayers in a tangible way.				
51.	Enjoy and feel at ease with each guest in my house.				
52.	Enjoy doing such church tasks as setting up chairs and tables, telephoning, typing, running errands, or cleaning after meetings.				
53.	Encouraging those who are troubled or feeling 'down'				
54.	Quietly giving things or money to my church beyond what is typically expected.				

I have experienced this with satisfaction
in my life or this 'fits' my personality..... much some little not
at all

55. My suggestions of what person should do a particular job usually proves to be a good choice.				
56. Can pick out those who may be receptive to God's spirit and search for ways to reach them.				
57. Believing big things will happen in God's work here when others aren't so sure.				
58. Enjoy and look forward to personal Bible study.				
59. Providing real help to new or straying Christians.				
60. Developing close friendship with someone whose cultural background isn't at all like mine.				
61. Speaking in such a way that others listen and learn.				
62. Judging well between good and bad ideas.				
63. Able to plan and oversee a good project that benefits our church.				
64. Praying for others and believing God will draw especially close to those people because I prayed for them.				
65. Especially enjoy having visitors in my home.				
66. Willing and satisfied to be doing church jobs that appear routine or boring to some.				
67. Able to tactfully redirect complacent or wayward Christians to face reality.				
68. Willing to maintain a lower standard of living in order to benefit God's work.				
69. Clearly perceiving the difference between truth and error when someone is speaking.				
70. Speaking to others about Jesus in a way that awakens them to their need of Him.				

SCORING SHEET

Place the numerical value of each answer next to the number of each question:

much = 3
 some = 2
 little = 1
 not at all = 0

Now add up the five numbers in each row, placing the sum in the total column.

	Value of Answers					Total	Gift
	1	15	29	43	57		
Row A							
Row B							
Row C							
Row D							
Row E							
Row F							
Row G							
Row H							
Row I							
Row J							
Row K							
Row L							
Row M							
Row N							

SPIRITUAL GIFT DEFINITIONS

A Spiritual Gift is a special attribute given by the Holy Spirit to every member of the Body of Christ according to God's grace for use within the context of the Body

Administration: The special ability to understand clearly the immediate and long-range goals of a particular unit of the Body of Christ and to devise and execute effective plans for the accomplishment of those goals.

Apostleship: The special ability to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches.

Celibacy: The special ability to remain single and enjoy it; to be unmarried and not suffer undue sexual temptations.

Discernment: The special ability to know with assurance whether certain behavior purported to be of God is in reality divine, human or satanic.

Evangelism: The special ability to share the gospel with unbelievers in such a way that men and women become Jesus' disciples and responsible members of the Body of Christ.

Exhortation: The special ability to minister words of comfort, consolation, encouragement and counsel to other members of the Body in such a way that they feel helped and healed.

Exorcism: The special ability to cast out demons and evil spirits.

Faith: The special ability to discern with extraordinary confidence the will and purposes of God for the future of His work.

Giving: The special ability to contribute material resources to the work of the Lord with liberality and cheerfulness.

Healing: The special ability to serve as human intermediaries through whom it pleases God to cure illness and restore health apart from the use of natural means.

Helps: The special ability to invest talents in the life and ministry of other members of the Body, thus enabling the person helped to increase the effectiveness of his/her spiritual gifts.

Hospitality: The special ability to provide open house and warm welcome for those in need of food and lodging.

Intercession: The special ability to pray for extended periods of time on a regular basis and see frequent and specific answers to prayer to a degree much greater than that which is expected of the average Christian.

Interpretation: The special ability to make known in the vernacular the message of one who speaks in tongues.

Knowledge: The special ability to discover, accumulate, analyse and clarify information and ideas that are pertinent to the growth and well-being of the Body.

Leadership: The special ability to set goals in accordance with God's purpose for the future and to communicate those goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God.

Martyrdom: The special ability to undergo suffering for the faith even to death while consistently displaying a joyous and victorious attitude that brings glory to God.

Showing Mercy: The special ability to feel genuine empathy and compassion for individuals, both Christian and non-Christian, who suffer distressing physical, mental or emotional problems, and to translate that compassion into cheerfully-done deeds that reflect Christ's love and alleviate the suffering.

Miracles: The special ability to serve as human intermediaries through whom it pleases God to perform powerful acts that are perceived by observers to have altered the ordinary course of nature.

Missionary: The special ability to minister whatever other spiritual gifts one has in a second culture.

Pastoring/Shepherding: The special ability to assume a long-term personal responsibility for the spiritual welfare of a group of believers.

Prophecy: The special ability to receive and communicate an immediate message of God to His people through a divinely-annointed utterance.

Serving: The special ability to identify the unmet needs involved in a task related to God's work, and to make use of available resources to meet those needs and help accomplish the desired goals.

Teaching: The special ability to communicate information relevant to the health and ministry of the Body and its members in such a way that others will learn.

Tongues: The special ability to

- A) speak to God in a language never learned and/or
- B) receive and communicate an immediate message of God to His people through a divinely-annointed utterance in a language never learned.

Voluntary Poverty: The special ability to renounce material comfort and luxury and adopt a personal life-style equivalent to those living at the poverty level in a given society in order to serve God more effectively.

Wisdom: The special ability to know the mind of the Holy Spirit in such a way as to receive insight into how given knowledge may best be applied to specific needs arising in the Body of Christ.

APPENDIX C

Guidelines for setting objectives

MBO of church departments

Church objectives questionnaire

**Sample of Lay activities secretary's report;
church clerk's report; monthly worker's
report**

GUIDELINES FOR SETTING OBJECTIVES

Under normal circumstances, a well-formulated objective will:

1. Start with the word "to" followed by an action verb.
2. Produce a single key result when accomplished.
3. Specify maximum cost factors.
4. Be as specific and quantitative (and hence measurable and verifiable) as possible.
5. Specify only the "what" and "when"; avoid venturing into the "why" and "how."
6. Be readily understandable by those who will be contributing to its attainment.
7. Be realistic and attainable, but still represent a significant challenge.
8. Provide maximum payoff on the required investment in time and resources, as compared with other objectives being considered.
9. Be consistent with the resources available anticipated.
10. Be consistent with basic organizational policies and practices.

MBO NOTE: All plans will lead to discipling
(Management by Objectives)

<u>EDUCATION</u>		<u>ROCHESTER, NEW YORK</u>	<u>1982-1983</u>
<u>JIM MAMANUA</u> (Person Responsible)			
OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
1. All children from SDA home in church school	Aug 21 continuous	Contact new families School registration Solve transportation & subsidy problems School children before district churches (special music & programs)	Positive attitude & strong support for Christian Education.
2. Effective School Committee	Monthly August	Support Committee Chairperson Enlarge committee membership	Confident leadership Broader representation & a more informed constituency.
3. Strong School Finance	Aug 21 monthly continuous April ' 82	Increased Registration Fee Monthly commitment made by parents at registration to Pastor & the finance chairman Church Treasurer to keep financial report before all church families Delegate authority to Principal to manage Administrative Budget Principal and Teacher to prepare tentative budget for next school year as per policy.	Adequate & predictable finances Leadership development Meet G.C. objectives.
4. Academy & College Promotion	As needed	Visit youth and encourage Academy and College attendance Promote Academy & College Days Promote Educational Offerings	

MBO
(Management by Objectives)

NOTE: All plans will lead to discipling

EDUCATION		ROCHESTER, NEW YORK	1982-1983
JIM MAMANUA (Person Responsible)			
OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
5. School Evangelism	continuous	Promote non-SDA attendance as per guidelines relating to percentage	Baptized and committed youth
	Spring '82	Encourage and/or conduct Week of Prayer	
	continuous	Baptismal Class to prepare youth for Evangelistic series	
		Promote active school participation in total evangelistic program of the local church	
6. Strong Home & School as educational force	Aug '82	Meet with leaders and plan meeting topics and programs	Continuous education in church about the practice of having a truly Christian home Educated membership on doctrine of Christian Education in SDA church.
	monthly	Establish Home & School executive Regular meeting time each month	
	Nov-Jan	Florida Fruit project	

MBO NOTE: All plans will lead to discipling
(Management by Objectives)

<u>LEADERSHIP</u>		<u>ROCHESTER, NEW YORK</u>	<u>1982-1983</u>
<u>JIM MAMANUA</u> (Person Responsible)			
OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
1. Train church officers	Quarterly continuous Monthly	Meet with officers for brainstorming and educate on setting objectives Co-ordinate objectives of leadership Delegate authority to accomplish the objectives agreed upon by church Review progress in Pastoral Staff	Better participation in a better program
2. Good community image for SDA's	Quarterly	To form a committee that would improve the community image of the church and church facilities.	Good Public Relations
3. Regular & efficient church meetings	monthly monthly	Regular times for all routine church meetings. Lay Pastor to chair church board Lay Person to chair school committee Printed agenda to be provided each member of committee Financial report to each member Minutes of previous meeting provided each member for file Departmental reports	Increased efficiency increased commitment & a positive attitude toward church meetings.
4. General leadership	monthly	Church Elders meeting Church leaders (departmental leaders) meeting	More leaders that understand & are committed to the ministry of the church.

MBO
(Management by Objectives)

NOTE: All plans will lead to discipling

CHURCH FINANCE

ROCHESTER, NEW YORK

1982-1983

JIM MAMANUA
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
1. Every member tithing	continuous	Educate treasurer to be sensitive to tithe drop in members.	Faithful tithe giving
2. Solid financial posture in local budget	continuous monthly as needed quarterly	Educate members on church budget Financial report to every family Stewardship of funds before members in visitation Finance committee review the financial posture & give report at quarterly Business Meeting.	Adequate funding for total program of local church.
3. Support local Conference & other offerings	continuous	Improve communications and educate stewardship principles	Disinterested benevolence & a finished work.

MBO
(Management by Objectives)

NOTE: All plans will lead to discipling

<u>YOUTH</u>		<u>ROCHESTER, NEW YORK</u>	<u>1982-1983</u>
<u>JIM MAMANUA</u> (Person Responsible)			
OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
1. Train youth for leadership in church	continuous	Junior Deacons Youth participation in S.S. and church.	Development of future leadership
2. Pathfinder Club	weekly	Tuesday night meetings Organization to promote S.D.A. youth spirit and channel energies into character and soul winning lines. Work with School Teachers on M.V. progressive classes.	Meet social needs Evangelize non-SDA participants
3. Meet social needs	monthly	Social committee to plan at least 1 social/recreational function per month.	Friendship & unity within church family.
4. Youth Evangelism	Annually	Ingathering involvement	
	weekly	Pathfinder Club putting emphasis on Soul Winning honors	
	Monthly	Sunshine Bands at Nursing Homes	
	as needed	Literature distribution as a group	
	July 1982	Opportunity campers to Cherokee (Saranac, New York).	

MBO NOTE: All plans will lead to discipling
(Management by Objectives)

STEWARDSHIP

ROCHESTER, NEW YORK

1982-1983

JIM MAMANUA

(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
1. Faithful returning of the tithes.	continuous	Stewardship presentation through: -sermon -individual visitation -special presentation from the Conference personnel.	More funds for: -church expense -church school -local evangelistical outreach New York) -the world
2. To have the people understand that giving is part of their worship to God which should be done <u>voluntarily</u> with spiritual motivation.		Treasurer to spell out the needs in the monthly report. (It is being done.) Board to meet periodically to discuss the issue & the past strategy to achieve results (aside from regular church board discussion.)	
3. To increase the gift to the church.			

MBO NOTE: All plans will lead to discipling
(Management by Objectives)

CHURCH EVANGELISM	ROCHESTER, NEW YORK	1982-1983
JIM MAMANUA (Person Responsible)		

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
1. To make the church aware of the importance of assembling together.	continuous	Prayer fellowship & study: -prayer meeting -study of a certain subject - church leader to lead out with the Pastor	Spiritually committed Christians who will make the church as the center of their social-religious activities.
2. The church to support church evangelistic programs.		Emphasize the importance of the church to move collectively: -promote collective Bible study such as women's gathering. Create a social-religious atmosphere: -singspiration/vesper -sharing session -youth/children program	Strengthen the church individually and as a group. The church to have a united evangelistical outreach. Ability to invite others to join the church.

MBO NOTE: All plans will lead to discipling
(Management by Objectives)

<u>LAY ACTIVITIES</u>		<u>ROCHESTER, NEW YORK</u>	<u>1982-1983</u>
<u>JIM MAMANUA</u> (Person Responsible)			
OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
1. To teach & baptize into the church	July 1982	1. Create a spiritual atmosphere in the church through: a. prayer fellowship b. visitation c. S.S. lesson/classes *d. Lay training e. sermon	Church to be spiritually strong through individual spiritual awareness and commitment to the ministry.
2. Personal Evangelism		2. Using media communication -Radio - short spot with spiritual/scriptural thought -Newspaper advertisement for Bible study & book offer.	Call the people into the true church.
3. Public Evangelism -Short Revival/Seminar issue such as: -Daniel -Revelation -Last day events -Creation or evolution -Lord's Day		3. Member to contact interests through Faith for Today, VOP, It Is Written. 4. Ground work for public evangelism to be laid down at least 6 months before it starts. Time span - 1 week -week-end 5. To send blanket invitations to the clergy of other denominations in the vicinity.	Baptism into church membership.
		*Sabbath School classes could be made a training session to witness.	

MBO NOTE: All plans will lead to discipling
(Management by Objectives)

PUBLIC EVANGELISM

ROCHESTER, NEW YORK

1982-1983

JIM MAMANUA
(Person Responsible)

OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
1. To reach more people in the area.	July 1981	Seminar/short revival focus on a specific issue such as: Daniel, Revelation, the last day events, miracles, from Saturday to Sunday, etc.	Present the truth to the people in the area.
2. To reach friends & acquaintances of the church members as well as their families.		To divide Rochester into several sections where members (groups) will be assigned to (geographical zone).	Public relations for the church. Strengthen each member spiritually by listening, participating, sharing.

MBO
(Management by Objectives)

NOTE: All plans will lead to discipling

<u>SABBATH SCHOOL</u>		<u>ROCHESTER, NEW YORK</u>	<u>1982-1983</u>
<u>JIM MAMANUA</u> (Person Responsible)			
OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
<p>1. Sabbath School program & Sabbath School classes:</p> <ul style="list-style-type: none"> -to encourage every member to study their lessons faithfully. -to wisely & spiritually alert them about its impact on Christian experience, to be strong spiritually & to be able to share this experience. -to make the S.S. class as a prayer fellowship and study. -to bring or invite friends (non SDA) to Sabbath School. 	continuous	<p>To have good Sabbath School teachers who focus on the emphasis in scriptural discussion. (We have it.)</p> <p>Promote interaction: the teacher to control the discussion to avoid over balance of personal testimony or interest.</p> <p>Teachers fellowship to be held with the pastor in the group: Time: flexible.</p> <p>To organize plans for reaching the absentees through consultation with Lay Activities:</p> <ul style="list-style-type: none"> -phone call -visitation -pastoral visit 	<p>Spiritually committed christian.</p> <p>Interest in continuing the study personally at home.</p> <p>Ability to teach the lesson.</p> <p>Bring the interest to intensive Bible study which will lead to baptism.</p>
2. Vacation Bible School	yearly	<p>Choose a leader & assistant leader</p> <p>Organize program & follow-up</p>	<p>Reach community homes around church through their youth.</p>

MBO NOTE: All plans will lead to discipling
(Management by Objectives)

<u>PERSONAL EVANGELISM</u>		<u>ROCHESTER, NEW YORK</u>	<u>1982-1983</u>
<u>JIM MAMANUA</u> (Person Responsible)			
OBJECTIVES TO WORK	DATE TO ACCOMPLISH	STEPS TO TAKE	RESULTS TO ACHIEVE
1. Every member involved in church work.	continuous	Pastoral staff to go over membership & evaluate "gifts of the Spirit" in each member & plan work for those not involved.	full involvement
		Lay Evangelism with emphasis on lay training	An inspired laity
2. Contact evangelism training with leadership	continuous	Regular visitation with Elders and Lay Activities leader	Trained soul winners
3. Personal Evangelism participation	continuous	Promote personal involvement as the most dynamic & successful source of bringing interests to Christ.	A greater response from interests to evangelistic program.
	as needed	5-Day Plan in community	
4. Ingathering	Sep/Oct	Organize & work through Elders as under-shepherds to encourage participation.	-Successful team effort -Church's financial goal -Bible study enrollment
5. Regular contact for the interests.	continuous	-Telephoning & visitation as needed -Lay Training thrust for Bible studies	Harvest souls

CHURCH OBJECTIVES SURVEY

The purpose of this questionnaire is to provide help in setting church objectives and priorities for 1979 - 1980.

Churches have certain capabilities and strengths just as people have special abilities and strengths. (We call these qualities "talents" if you prefer that term.) As Christians, we are expected to use our God-given capabilities. Combining our talents as church members will make it possible for us to achieve more in 1979 and 1980 than if we ignore or hide our talents.

We all want to see some growth in our personal Christian experience during 1979 and 1980. Spiritual growth for our church as a whole is also important. This suggests we should endeavor to utilize all of our talents as a church family.

It goes without saying that we'll accomplish more in 1979 and 1980 if we do some planning than if we leave it all to chance. Part of this planning process is to take a look at those things we'd like to see achieved in 1979 and 1980. Once we've done that, we can set some priorities of study, prayer, and effort for the year ahead.

With these thoughts in mind, we are asking that you answer the questions on the pages that follow. Then come back to this first page and list the five areas of activity that you feel should receive greatest emphasis in our church in 1979 and 1980.

1. _____
2. _____
3. _____
4. _____
5. _____

Your Name _____

Your comments, if any _____

If you prefer not to sign your name, then please provide the following information: Age _____ Years member of church _____

Please check one response for each question

1. Social fellowship among members should be:
 Emphasized more ____ Emphasized less ____ O.K. as is ____
2. Spiritual fellowship among members should be:
 Emphasized more ____ Emphasized less ____ O.K. as is ____
3. Work with the youth in our own church should be:
 Emphasized more ____ Emphasized less ____ O.K. as is ____
4. Efforts on behalf of our senior members should be:
 Emphasized more ____ Emphasized less ____ O.K. as is ____
5. Our church school program should be:
 Expanded ____ Reduced ____ Continued as is ____
6. Working with inactive church members should be:
 Emphasized more ____ Emphasized less ____ O.K. as is ____
7. The annual Ingathering program should be:
 Emphasized more ____ Emphasized less ____ O.K. as is ____
8. Our local welfare service activities should be:
 Expanded ____ Reduced ____ Continued as is ____
9. Mission offerings should be:
 Emphasized more ____ Emphasized less ____ O.K. as is ____
10. Local budget finances should be:
 Emphasized more ____ Emphasized less ____ O.K. as is ____
11. Tithe paying should be:
 Emphasized more ____ Emphasized less ____ O.K. as is ____
12. Public evangelism meetings should be:
 Emphasized more ____ Emphasized less ____ O.K. as is ____
13. Bible studies for non-SDA families should be:
 Emphasized more ____ Emphasized less ____ O.K. as is ____

14. Seminars on family life and problems should be held:

Yes ____ No ____ Undecided ____

15. Cooking classes or classes on food and nutrition should be held:

Yes ____ No ____ No opinion ____

16. Improvements or expansion in our church buildings should be:

Emphasized more ____ Emphasized less ____ O.K. as is ____

17. The Activities Center should be used more for church functions:

Yes ____ No ____ O.K. as is ____

18. The number of religious services each week should be:

Increased ____ Decreased ____ No change ____

19. Prayer meeting should be:

Continued as is ____ Changed ____ Dropped ____

20. Bible studies for church members should be:

Emphasized more ____ Emphasized less ____ O.K. as is ____

21. Five-Day Plans and other health education efforts should be:

Emphasized more ____ Emphasized less ____ O.K. as is ____

22. Vacation Bible Schools should be held:

Each summer ____ Not at all ____

Other _____

23. (Any activity you wish to suggest) _____

I am willing to help in the following areas (show numbers of activities as identified above):

A. What do you think are the greatest strengths of our church? (List three, if possible)

1. _____
2. _____
3. _____

B. What do you think are the main weaknesses of our church?

1. _____
2. _____
3. _____

C. What do you believe is the most important work of the pastor? Number the activities in order of importance (1, 2, 3, etc.)

- _____ Preaching
- _____ Visiting church members
- _____ Giving Bible studies
- _____ Visiting the sick and shut-ins
- _____ Pastoral counseling
- _____ Public evangelism
- _____ Teaching and instructing
- _____ Leading out in various church programs
- _____ Administering the affairs of the church
- _____ Officiating at religious ceremonies (weddings, baptisms, etc.)
- _____ Personal development--spiritual, mental, physical
- _____ Other _____

D. My biggest complaint about our church is _____

E. I suggest that we _____

CHURCH LAY ACTIVITIES REPORT

For Rochester Church For Quarter Ending Mo. Dec. 31 Yr. 81

PLEASE MAKE FOUR COPIES:

Mail green copy to conference lay activities secretary before the 20th day of the new quarter.

Give blue copy to your pastor.

Give goldenrod copy to your church lay activities leader.

File the pink copy in your file.

SPECIAL INFORMATION:

Does your church conduct the weekly (10-minute) missionary meeting? Yes ☒ No ☐Is the monthly missionary theme presented in the preaching-hour time? Yes ☒ No ☐

How many times did your Church Evangelism Council meet during this quarter? _____

Give number of persons reporting _____

Your church has: Senior MV Society ☐ Junior MV Society ☐ Society reports included ☐Does your church have an active Dorcas Society? Yes ☐ No ☒Our church operates a Community Services center ☐ Unit ☐ or multiple-church center ☐Does your church have an organization of Adventist Men? Yes ☐ No ☒

Working Groups	Contacts	Literature	Bible Studies	Persons Helped	Clothing	Cash and Value Food	Hours Welfare
Community Services							
Adult	<u>512</u>	<u>1031</u>	<u>111</u>	<u>78</u>	<u>10</u>	<u>\$105-</u>	<u>15</u>
Sr. MV							
Jr. MV							
TOTALS							

Number Lay Bible Instructors _____ Number Public Lay Efforts _____

Number Lay Preachers _____

SOULS LAYMEN HELPED WIN: Adult 4 Youth _____ Total _____

CERTIFICATES ISSUED THIS QUARTER:

Training Light Bearers	Number _____	Christian Service	Number _____
Christ-centered Evangelism	_____	Community Services	_____
School of Lay Evangelism	_____		_____

EXPERIENCES

Please share any interesting church lay activities news item of the quarter on the copy for the conference lay activities secretary. Use reverse side of this blank.

Thank you for this important contribution!

(Signed) Pauline M. Ham - Acting Sec.
Church lay activities secretaryAddress 1109 4th St. N.E.Atlanta, Ga. 30301

Rochester General Park CHURCH Quarterly Report for Quarter Ended June 1982
 1. Membership at the beginning of the quarter as reported last quarter against Item 4 132

2. Members added during the quarter
 (Report names below)

a. By baptism _____
 b. By profession of faith 2
 c. By letter _____ Total Added 2

3. Members dropped during the quarter
 (Report names below)

a. By death _____
 b. By apostasy _____
 c. By letter 3
 d. Missing _____ Total Dropped 3

4. Membership at the close of the quarter 131

ADDED		New Admitted			
Name and Address (List church members added as enumerated against Item 2, above.)	Year of Birth	a. Baptism b. Prof. of Faith c. By Letter	Date Admitted	If by Letter, From What Church If by Baptism, name of Minister Officiating	
<u>VICTORIA LEZAMA</u> <u>538 KRIEGER RD. APT. D</u> <u>WEAVER, N.Y. 14580</u>		<u>B</u>	<u>4/82</u>		
<u>ALCENA CHARLEMONT</u> <u>34 BURLINGTON AVE.</u> <u>ROCHESTER, N.Y. 14619</u>		<u>B</u>	<u>5/82</u>		

DROPPED		New Dropped			
Name and Address (List church members dropped as enumerated against Item 3, above.)	Year of Birth	a. Death b. Apostasy c. By Letter d. Missing	Date Dropped	If by Letter, To What Church	
<u>Thomas WALTERS</u> <u>17 Athens Street</u> <u>Rochester, N.Y. 14621</u>		<u>C</u>	<u>5-14-82</u>	<u>Bay Knoll</u>	<u>Rochester, NY</u>
<u>SHERY & Jim YARGER</u> <u>R.D.</u> <u>Wayland New York</u>		<u>C</u>	<u>5-14-82</u>	<u>Wayland NY</u>	

Use another sheet for additional names if necessary.

Date June 1 Signed Sh. Grace Altman Church Clerk Address Brookfield Hy. 14220
19 Thackeray

CHURCH CLERK: Fill out other side of this blank also, and give to your Pastor or District Leader

NEW YORK CONFERENCE OF SEVENTH DAY ADVENTISTS

P.O. Box 67, Syracuse, NY 13215

MONTHLY REPORT

Mail on the 21st White and Yellow copy to Sec-Treas.

Name Jim Mabanua
 Address 35 Rusty Lane
 City Rochester State NY
 Phone (716)225-5829 14626
 For Month of February 1982

SPEEDOMETER READING	Car 1	Car 2
This Month	38407	
Last Month	36455	
Difference		
Total Combined Mileage	1952	
Less Personal Mileage	101	
Total Conference Mileage	1851	

*PROOF OF PAYMENT NEEDED
 **PRIOR APPROVAL NEEDED

PROGRESS SUMMARY				INDICATE LOCATION		Date	Area Mileage	Out of Area Mileage	Special Travel Mileage	Tolls (Auto, Air, Etc.)	Per Diem	Lodging
CHURCH NAME	Genesee	PM	Ba	From	Rochester	21	53					
Baptism & P.O.F.				"		22	41					
Date of Next Baptism				"		23	33					
Membership Last Quarter	117	70		"		24	26					
Average Attendance Per Sabbath	80	85		"		25	40					
Number of Members Involved in Active Witnessing	62	43		Batavia		26	101		.60			
Sermons	5	5		Roch		27	38					
Prayer Meetings Held By Pastor	5	5		"		28	29					
Pastoral Visits	11	9		Batavia		29	121					
Missionary Visits (non-memo)	6	5		"		30	95		.60			
Bible Studies (non-memo)	5	4		Roch		31	33					
Interests Received				End of Month		1	46					
Reported Back to Conf				Batavia		2	97		.30			
				Roch		3	30					
				"		4	51					
				"		5	39					
				Batavia		6	115		.60			
				Roch		7	31					
				"		8	29					
				Ba		9	96					
				Roch		10	29					
				Ba		11	119					
				Roch		12	43					
				Ba		13	104		.60			
				"		14	99		.30			
				holiday		15	-					
				Ba		16	92					
				Roch		17	39					
				"		18	35					
				"		19	29					
				Ba-Roch		20	110		.60			
				Total All Columns			1851		3.60			

OBJECTIVES REACHED THIS MONTH

1. Spiritual Gifts Seminar
2. 2 decisions for baptism

OBJECTIVES & PLANS FOR NEXT MONTH

1. Baptism
2. Growth group begins

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V I T A

Name: James Evans Mamanua

Place of birth: Tondano, Indonesia

Date of birth: June 18, 1940

Education:

B. A. in Religion and Education, Indonesian Union College 1968

Master of Divinity, Andrews University 1976

Doctor of Ministry, Andrews University 1984

Professional Experience:

Teacher, North Celebes Academy, Manado, Indonesia 1963-1965

Director, Malay Voice of Prophecy Bible School,
Singapore 1968-1973

Pastor, Wisconsin Conference 1977-1981

Pastor, New York Conference 1981-

Ordination: Wisconsin Conference 1978